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# OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

Series III., No. 12.

April 7, 1894.

Subscription for Series, \$2.00.

THE HEART OF HISTORY.

12-13

# FACTS OF SILVER.

"But I will shew thee that which is noted  
in the Scripture of Truth."

Dan. x. 21.

C. A. L. TOTTEN.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth,  
and mighty above all things" (Esdras); "Buy the Truth and sell it not"  
(Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?"  
(Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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—◆◆ "I, too, am of Arcadia." ◆◆—



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12-13

# THE HEART OF HISTORY.

SACRED AND SECULAR.

*W. A. L. TOTTEN*  
*Aug 1894*

# FACTS

## OF SILVER.

### THE TIMES OF THE MEDES AND PERSIANS.

TOGETHER WITH THE CHRONOLOGY OF DANIEL, EZRA, ZECHARIAH, HAGGAI, ESTHER, ESDRAS, NEHEMIAH, AND MALACHI, MEASURED, VERIFIED AND ARRANGED UPON THE HARMONIZED SCALE OF TIME; WITH NOTES AND COMMENTS; IN PROOF OF PROPHECY; AS CONFIRMED BY HISTORY.

BY

CHARLES A. L. TOTTEN.

"In that night was Belshazzar the King of the Chaldeans slain. And Darius the Median took the Kingdom, being about three score and two years old."—Dan. v 30, 31.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY,

1894.

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THIS STUDY  
OF  
THE HEART OF HISTORY  
IS  
LOVINGLY DEDICATED  
TO  
MY MOTHER.

*“Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. \* \* \* And Babylon, the glory of Kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.”*

*Isaiah xiii. 17, 19.*

STUDY No. 12.

OF

THE OUR RACE SERIES.



The Heart of History.



TOTTEN.

*“How much better is it to get wisdom than gold! and to get understanding [is] rather to be chosen than silver!”*

*Prov. xvi. 16.*

STUDY NUMBER TWELVE.

THE HEART OF HISTORY.

**FACTS OF SILVER.**

THE TIMES AND SEASONS

OF

MEDO-PERSIA.

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“PERES;

*“Thy kingdom is divided, and given to the Medes and  
Persians.”*

*Dan. v. 28.*

# PREFACE.

---

We are merely prosecuting the task begun in Study No. Eleven. The Medo-Persian Empire was the natural successor to that of the Babylonian, and in separating its times and incidents from those of the former we are making a logical subdivision that will facilitate the investigations of our fellow students.

In checking our work the reader is requested to keep Study No. Ten open before him, at the proper page of the Harmonized Scale, and to have Study No. Eleven at hand for reference to all the years between 3221 A.M., and 3463 A.M., inclusive. Of course, the task involves as much or as little collateral study as the reader desires to put upon it, the more the better; but it should be chiefly among the original authorities, and the data should be adjusted to the Scale according to the principles set forth in the Our Race News-Leaflet for May, 1894.

With Chronology thus made easy and interesting on the Log-book system, a foundation is presented upon which any amount of independent and original work may be undertaken. The field is rich, and behold it is before you.

C. A. L. TOTTEN.

EASTER TIDE, 1894 A. D.

*“ Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.”*

*Job xxvii. 16-17.*



# INTRODUCTION.

---

In the present Study we shall attempt to thread the Chronology of one of the most important chapters of Human History, and although it is a region wherein the majority of our predecessors have gone hopelessly adrift, we are satisfied that we shall pioneer our fellow students through it, not only without any loss of reckoning, but with increasing interest as we progress. It is rich in incident, both secular and sacred; its recital is enhanced by the careers of many noble characters, and it bears the seal of Prophecy. We are now really in the Heart of History, for within the brief limits of the Medo-Persian Era is the entire Week of Millennaries bisected! Well into it the years of Daniel's ministry extend; Cyrus and Darius the Mede are bold figures in its opening scenes; Zerubabel and Joshua lay therein the foundations of the Second Temple; Marathon, Thermopylæ, Salamis, and the Peloponnesian war lend it military interest; Zoroaster and Confucius, Herodotus and Meton, Socrates, Xenophon and Philip of Macedon cross its stage; Esther graces its courts; and Esdras, Ezra and Nehemiah punctuate its chronology. And herein, too, begin anew the Jubilees of Judah's Post-exilic Scale, and the Sabbatic years that lead up with unerring accuracy to the Anointed Prince. Surely the mine is full of Silver, to refine which, with God's help, is now our task. Let us, therefore, to it without further prelude.

*“He that loveth silver shall not be satisfied with silver;  
nor he that loveth abundance with increase; this also is  
Vanity.”*

*Eccles. v. 10.*

# THE HEART OF HISTORY.

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The Medo-Persian  
Arms and Breast of Silver.

3465-3471 A.M.; +194; 3666-3672 A.M.

---

DANIEL vii. 5.

*“And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”*

*Mal. iii. 3.*

# THE TIMES OF THE GENTILES.

## THE ARMS AND BREAST OF SILVER.

---

Here beginneth the Chronological History of the Medo-Persian Empire. Its *origines* extend over a "week of years," to wit: 3465 A.M. to 3471 A.M., and its duration is 201 years measured in a sevenfold braid, but prominently from its central year 3468 A.M. (see explanation under "Head of Gold," page 91, Study No. Eleven). This Empire was seen by Daniel in the similitude of a Bear, that raised itself upon one side, *i. e.*, lay like Persia on the East and extended all its conquests to the West; and it had three ribs in its teeth, which were Lydia, Babylon, and Egypt; and so it arose and devoured much flesh (Daniel vii. 5). Let us now follow its eventful history.

### 3464 A. M., 535 B. C.

Cyrus finally returns to Assyria, and leads his army against Babylon. Being stopped by the river Gyndes, he employed his army for the whole Summer, ominously dividing it into 360 parts, one for every day in the Babylonian year! and fulfilling his threat that

women should ford it without touching their knees! (Herod. Lib. L. v.).

**3465** A.M., 534 B.C. Thericles Archon. Cyrus now encountered and defeated Belshazzar in open battle (at the close of the 16th year of his reign), who thereupon retired behind the impregnable fortifications that had been built by Nitocris. With the Spring of this year, the 21st year of the Medo-Persian alliance (3445 A.M.) began, and the 9th year since the siege of Sardis (3456 A.M.) ended.

Cyrus now commenced to surround Babylon with broad and deep lines of circumvallation, upon the completion of which—

**3466** A.M., 533 B.C., Cyrus divided his army into 12 monthly relays, and ordered them to watch and guard the trenches in turn. The siege and investment of the city of Babylon was thus formally inaugurated about the middle of the year, at which time occurred the death of Amytis, the aged Queen of Nebuchadnezzar and the mother of Nabonidus, *i. e.*, according to Herodotus, some two years before the city fell.

[The inscription-tablet of Cyrus (lately brought to England by Mr. Rassam) puts the death of Amytis, the king's mother, much earlier, *i. e.*, in the 9th year of Nabonidus, which was 9 to 11 years before the Capture of the City (according as this capture is placed in 3466 or 3468 A.M.).

As already set forth in Study No. Eleven (pages 135 to 153), the chronological circumstances surrounding the Fall of Babylon *are by no means solved*, whether by others or ourselves, *i. e.*, the "filling" of the 25

years (26 inclusive) which extend from the accession of Evil Merodach, 3443 A.M., to the first year of Cyrus, 3468 A.M., has yet to be authoritatively established and settled. As for ourselves, we are merely bridging them as best we can pending the discovery of such a system as shall harmonize all the conditions involved.

There are several of our correspondents who are peculiarly fitted for just this task, and we trust they will be led to undertake it. In the meantime, let the rest of us note that whatsoever shall eventuate as the true order of events *within* this doubtful quarter of a century is without prejudice to the chronological emplacement of previous and subsequent events.

The case is similar to the intermediate order of events between the Discovery of America in 1492 A.D., and the Celebration at Chicago in 1892 A.D., which is a matter of 400 solar years to the selfsame day, no matter how the historians agree or disagree as to their interior arrangement. We, therefore, present a tabular view of some of the conditions, and wish to go on record as anticipating that the scheme to the right of the division line will probably be justified; at any rate, it is the basis upon which we should ourselves attempt the "first approximation" towards harmonizing ALL the statements of the ancient authorities (see next page).]

Returning, however, to the matter in hand, 3466 A.M. :—

Nabonidus now wholly retired from even a nominal control, leaving Nitocris, his own Queen and the

## MEMORANDA.

A.M.	Neb.	Captivity.				
3439	41-42		33			
3440	42-43		34			
3441	43-44	Evil	35			
3442	44-45	Mero- dach.	36			
3443	45-46	I	37			
Amytis.						
3444	46-†1	2	Neri- glis- sar.			<b>A</b>
3445	1-2	3	1 Labo- roso- ar- chod.	} 4	Nabo- nassar.	Bel- shaz- zar.
3446	2	4	2			
3447	3	5	3½			
3448	4	6	¼			
3449	5	7			I	I Dan. vii.
3450	6	8	? Nito- cris.		2	1-2
3451	7	9			3	2-3 Dan. viii.
3452	8	10	I		4	3-4
3453	9	11	2		5	4-5
3454	10	12	3		6	5-6
3455	11	13	4		7	6-7
3456	12	14	5		8	7-8
3457	13	15	6		9	8-9
3458	14	16	7		10	9-10
3459	15	17	? 8		11	10-11
3460	16	18	Nito- cris. 9		12	11-12
3461	17	(19)	1 10		13	12-13 Bel- shaz- zar.
3462	18	(20)	2 11		14	13-14 I
3463	19†	(21)	3 12		15	14-15 1-2
3464		(22)	4 1 13		16	15-16 2-3 Dan. v.
3465		(23)	5 2 14	Bel.	17	16-17 3- Dan. ix. ? Da- rius. ☼ ?
3466		(24)	6 3 15 1		18	17-18 3- Dan. ix. I
3467		(25)	7 4 16 2			Dan. vi 1-2 ☼ Cyrus.
3468		(26)	8 5 17 3			2-3 I ☼
3469						Cam- 1-2 byses
3470						2-3 I
3471						3†-4 2
3472						4-5 3
3473						5-6 4
3474						6-7 5
3475				☼ Fall of Babylon.	† Dan. x., xi., xii.	7† 6

A to B = 25 years.  
Interior arrangement doubtful.



mother of Belshazzar, as his representative, and as the First Ruler in the kingdom. Belshazzar was thus the Second Ruler, and the beginning of his sole reign may be dated from these events in his 17-18th year. (N. B. It will be remembered that we have placed Daniel's Visions, vii. and viii., in the 1st and 3d years of his associate reign. See 3449 and 3451 A.M. They may belong in 3463 and 3465 A.M., or even in 3466 and 3468 A.M., according to the true emplacement of the years intended).

In the middle of this same year, Cyrus became associate King of Persia, from which time, the last nine years of his life, and of this special sceptre of his patrimonial kingdom are to be dated ( $3466\frac{1}{2} + 9 = 3475\frac{1}{2}$  A.M.).

Tarquinius Superbus, the last king of Rome, ascends, and reigns to the Expulsion, 24 years (see 3490 A.M.).

“LXII. Olympiad. Eryxias, Chalcidean, *Stadium*; in wrestling, Milo the Crotoniate. He conquered in the Olympic games six times; in the Pythian, six times; in the Isthmian, ten times; in the Nemean, nine times.” Polycrates usurps at Samos.

**3467** A.M., 532 B.C. Anacreon at the court of Polycrates of Samos.

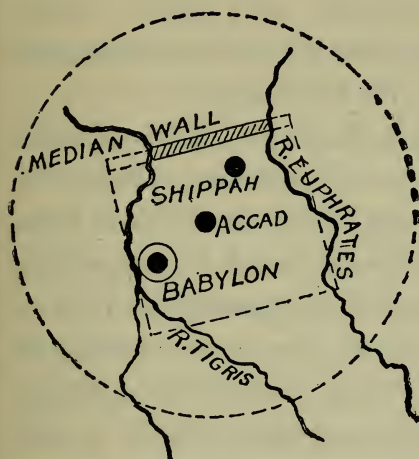
**3468** A.M., 531 B.C. Darius, 62 years old; Cyrus, 63 (see 3405 and 3406 A.M.); the 17th year of Queen Nitocris (representing Nabonidus, who was possibly Evil Merodach, in the 26th year of his total reign; or else Nabonidus was his brother in the 20th year of his reign) the 2-3d of Belshazzar's sole reign (19th

total); the 26th year since the accession of Evil Mero-dach (see 3443 A.M.); the 23d year of Darius (see 3445 A.M.).

The second year of the actual siege of Babylon ends with the middle of this year, but before its termination, Providence revealed to Cyrus a stratagem and a fit season for its successful execution. The great Annual Festival of Babylon drew near, at which time Cyrus was informed that the Babylonians gave themselves up to drink and revelry. Profiting by this opportunity, he directed operations for breaking the dams between the river and the canal leading into the great lake (420 furlongs wide) that Nitocris had built, whereby, at the time appointed, the river could be exhausted and the city be entered from opposite sides upon its bed, by two parties of picked men under Gobryas and Gadates.

In the meantime, the Babylonians waxed negligent through over confidence in their safety, and the fatal night of the Great Festival drew on apace. According to the Inscription of Cyrus, Nabonidus was regarded as the ruler of Babylon at the time of its fall, his mother, Amytis, having died some years before (see 3466 A.M.) The King, himself, was at Tema or Teva, a suburb of Babylon, from whence he fled (after the fall of the city) to E-tur-Kalama; thence he fled to Shippah, where he was finally captured and brought to Babylon. The same inscription states that the King's son (Belshazzar) was at Accad, feasting with his soldiers and great men, when the city fell. It was, therefore, at this latter place, and not

at Babylon, that the scenes covered by Daniel v. 1-30, took place. All of these cities seem to have been



within the celebrated "Median wall" which we must regard as forming the extreme northern boundary of the fortified precincts of Babylon, considered as the metropolis, and surrounded, itself, by 25 miles of wall upon each side. According to His-

tory, the city of Babylon was taken by the Persians commanded by Cyrus in person. This was accomplished early in the evening; but the death of Belshazzar seems to have been compassed by a religious conspiracy originating among his own nobles. So soon as the news of the fall of Babylon reached Accad (by midnight) the conspirators, already excited by Daniel's interpretation of the handwriting on the wall, consummated their purpose, and thereafter revolted to Darius, who thus received the kingdom of Babylon in particular, while Cyrus took that of the entire empire, it being the 21st year since he first marched with Darius against Neriglissar (see 3448 A.M.) and two years after he had succeeded as an associate king with his father, to the Persian Kingdom proper. When Daniel interpreted the handwriting on the wall and was made the third ruler of the Empire of Babylon,

the three were: 1st, Nitocris, the queen mother, standing for Nabonidus; 2d, Belshazzar; 3d, Daniel.

From the Cylinder-inscription of Cyrus, which takes up the history of Babylon where the annalistic tablet leaves it, we extract the following:

“The gods dwelling within them left their shrines in anger when [Nabonidus] brought them to Babylon. Merodach went about to all men wherever were their seats; and the men of Sumer and Accad, whom he had sworn should attend him [besought him to return]. The favor he granted; he came back; all lands, even the whole of them, rejoiced and ate. And he sought after a king to guide aright in the heart what his hands uphold. Cyrus, king of Elam, he proclaimed by name for the sovereignty; all men everywhere commemorate his name. The men of Kurdistan [Gutium] and all the army of the Barbarians [Manda] of Ekbatana he made bow down to his feet; the men of the black-headed race [the Accadians], whom he conquered with his hand, he governed in justice and righteousness.

“Merodach the great lord, the restorer of his people, beheld with joy the deeds of his vicegerent, who was righteous in hand and heart. To his city of Babylon he summoned his march. He bade him take the road to Babylon; like a friend and a comrade he went at his side. The weapons of his vast army, whose number, like the waters of a river, could not be known, were made ready, and he marshalled his forces. Without fighting or battle he caused him to enter into Babylon; his city of Babylon feared; in

a place difficult of access, Nabonidus, the king, who worshipped him not, he gave into his hand. The men of Babylon all of them [and] the whole of Sumer and Accad, the nobles and priests who had revolted, kissed his feet; they rejoiced in his sovereignty; their faces shone. The god who in his ministering raises the dead to life, who benefits all men in difficulty and prayer, has in goodness drawn nigh to him, has made strong his name.

“I am Cyrus, the king of legions, the great king, the powerful king, the king of Babylon, the king of Sumer and Accad, the king of the four zones, the son of Kambyses the great king, the king of Elam; the grandson of Cyrus the great king, the king of Elam; the great-grandson of Teispes the great king,\* the king of Elam; of the ancient seed-royal, whose rule has been beloved by Bel and Nebo, whose sovereignty they have cherished according to the goodness of their hearts.

“At that time I entered Babylon in peace. With joy and gladness in the palace of the kings I exalted the seat of my dominion. Merodach, the great lord [cheered] the heart of his servant, whom the sons of Babylon [obeyed each] year and day. . . . My vast armies he marshalled peacefully in the midst of Babylon; throughout Sumer and Accad I have no revilers. The sanctuaries of Babylon and all its fortresses I established in peace.”

Upon the death of Belshazzar, and his family, the Dynasty of Nebuchadnezzar ended, and the domain

---

\* See genealogical tree, page 26.

of the Babylonian Empire became merged into that of the Medo-Persian, whose Biblico-Chronological origin may, therefore, be specially dated from this year in which "Darius the Mede" took the Kingdom. He (Cyxares) had already been the King of Media for 23 years (3445-68 A.M., inclusive,) and reigned but 25 in all, or 2 after these new conquests ( $3468 + 2 = 3470$  A.M., *q. v.*). As soon as the affairs of Babylon were set in order (Dan. vi. 1-2), Gobryas was left as Governor in Babylon, and Darius returned to Ecbatana to look after his ancient Kingdom of Media, while Cyrus went to visit his own father and mother, then alive in Persia. From thence, Cyrus himself went on to Ecbatana, where he was forthwith married in great state, to the daughter and only child of Darius, thus adding solidity to the bonds which united the Medo-Persian alliance. Darius, and Cyrus with his new queen, now returned in splendor to Babylon, where Daniel's merits soon elicited the special interest of the King (Dan. vi. 3). In this same year occurred Daniel's most important Messianic Vision, that of the 70 weeks (Dan. ix. 1-27) of which, more anon (see 3452 A.M. and 3558 A.M.). Ptolemy makes no record of Darius or Belshazzar, but dates the accession of Cyrus himself from the 17th of Nabonidus, assigning to him (Cyrus) 9 years of personal rule (*i. e.*, from the middle of 3466 A.M. to that of 3475 A.M.) to which, if we add 21 earlier years, we obtain the 30 years' reign assigned him by others, and may reverse to the year 3445 A.M., in the middle of which he originally marched to the assistance of Darius, and became Military King of Medo-Persia.

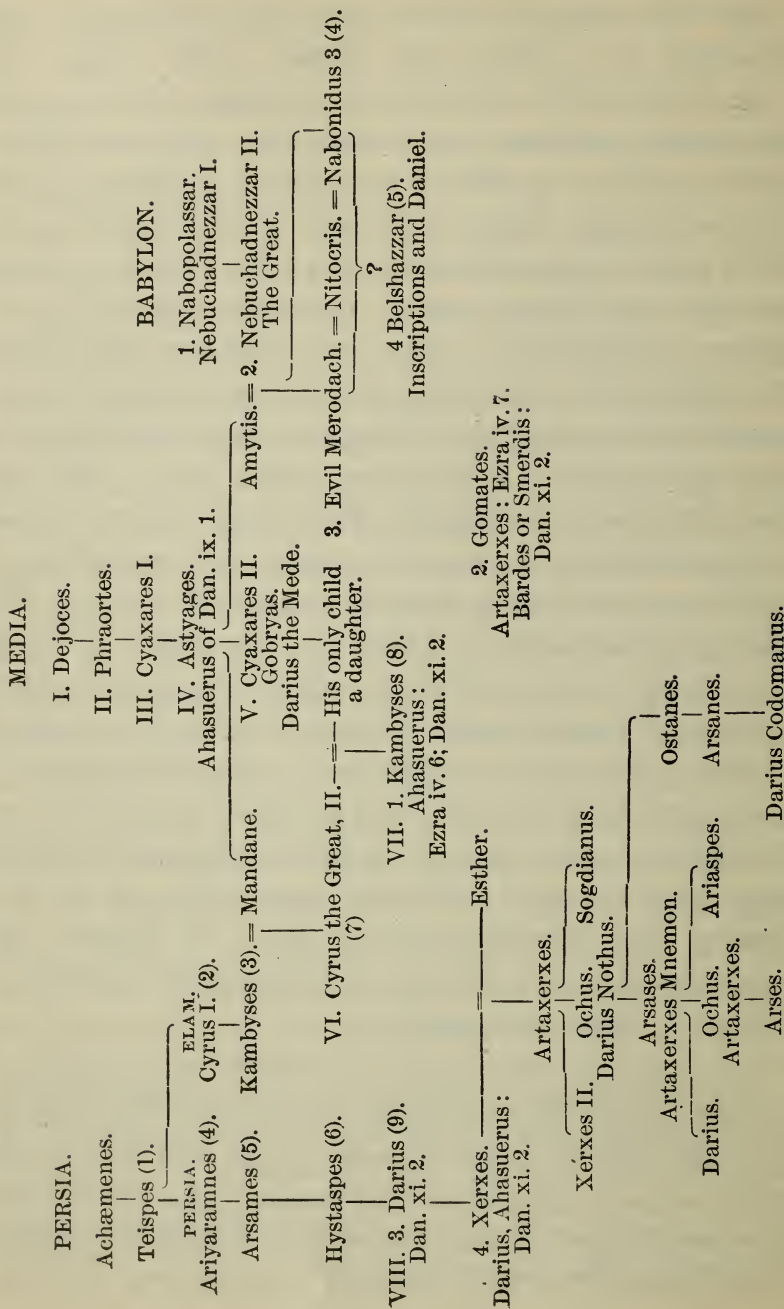
[In discussing the difficulties surrounding the identification of "Darius the Mede," Mr. Deane says, "It is generally allowed at present, by those who are most competent to judge, that the word Darius is the name of an office, meaning a governor, rather than a proper name. If this is the case, we may with good reason identify him with Gobryas, whom, as the inscription states, 'Cyrus appointed his governor in Babylon.' The text implies that Darius the Mede was not king by his own right, for it is carefully stated that 'Darius *received* the kingdom,' and again, that 'Darius was made king.' He must have received the kingdom from some one who had a right to bestow it; he must have been made king by some one who had a right to constitute a king. Now Gobryas was made a 'Darius' or governor by Cyrus, according to the inscription; why, then, should not the Darius of Daniel be the Gobryas of the inscription?"]

Well, there is no reason *per se* why this may not be the case, indeed, we have a parallel case which may be cited in point, to wit: in the inscription of Xerxes, who calls himself "Xerxes" and "the son of King Darius the Archæmenian," (*i. e.*, of Darius Hystaspes); we also find he calls *himself* "DARIUS the King!" (See page 140)\*

---

\* The Septuagint translators were so confused by this promiscuous use of Darius, both as a Proper name and a Regnal title, that they maintain that *Artaxerxes* and Darius are the same person! Artaxerxes, like Xerxes, was a Darius, and so Gobryas, if the son of Astyages, was a Darius, *and may have had the proper name Darius also!*

## REGNAL AND GENEALOGICAL TREE OF PERSIA, MEDIA AND BABYLON.





But Josephus maintains that "Darius the Median" was a son of Astyages, and a kinsman of Cyrus; while others identify him with Cyaxares II. There is no reason why they may not all be right, *i. e.*, it is possible that Gobryas was Cyaxares II. or Darius the Mede, *i. e.*, the son of Astyages, who was himself the Ahasuerus of Dan. ix. 1. This latter name is one of similar confusion; for instance, Cambyses the son of Cyrus is called Ahasuerus in Ezra iv. 6; while Xerxes, who also calls himself Darius in his inscription, is called Ahasuerus in Esther (i. 1). It is our opinion that these Persian kings had respectively and severally all of these names, and the best way to set forth the results of our own studies in these confusing premises is to submit a Genealogical and Dynastic diagram covering the whole field, so that others may get to work thereat and verify or disprove it.]

#### THE EDICT OF CYRUS, 531 B. C. (SPRING).

But the first year of Darius, in so far as the Chaldean realm is concerned (Dan. ix.), was also the first of Cyrus, as now shown in this Chronology (and as intimated in Study No. Eight, page 318), hence this (3468 A. M.) is the year in which Cyrus issued his famous decree for the Restoration of the Jews (Ezra i. 2, 3, 4, etc.). It doubtless synchronized with the 9th day of the I. Sacred, or 7th Civil, month of this calendar year, and thus officially closed the 70 years of "Servitude" (3398½ A. M.—3468½ A. M.) as dated from the defeat of Jehoiakim after Daniel's deportation (Dan. i. 1-21; see Study No. Two, page 159), from

which circumstance we may understand the anxiety of Daniel as expressed in Daniel ix. 2-3, etc.\*

From the Cylinder-inscription of Cyrus we extract as follows:

“As for the sons of Babylon . . . their ruins I repaired, and I DELIVERED THEIR PRISONERS. For the work . . . of Merodach, the great lord, I prepared, and he graciously drew nigh unto me, Cyrus, the king, his worshipper, and to Kambyses my son, the offspring of my heart, and to all my army, and in peace we duly restored its front [in] glory. . . . From [the city of] . . . to the cities of Assar and Istar . . . I restored the gods who dwelt in them to their places, and I enlarged [for them] seats that should be long enduring; all their peoples I assembled, and I restored their lands.

“ All the gods of Sumer and Accad whom Nabonidus, to the anger of the lord of gods [he] had brought into Babylon, I settled in peace in their sanctuaries by the command of Merodach, the great lord. In the goodness of their hearts may all the gods whom

---

\* Should it eventually turn out that Babylon was captured in 3466 A.M., and that Darius, or Gobryas, whether identical or not, began to rule therein at that time, yet none the less will the year 3468 A.M. be the proper one to assign to Cyrus, who in this case must be regarded as taking the actual reins of Empire at the death of Darius rather than at the Fall of the City. (The year 3468 A.M. is the one in which the confusion as to events between the accession of Evil Merodach and Cyrus terminates, and subsequent events move harmoniously from it, as we shall see).

I have brought into their strong places daily intercede before Bel and Nebo that they should grant me length of days; may they bless my projects with prosperity, and may they say to Merodach my Lord, that Cyrus the king, thy worshipper, and Kambyses his son deserve thy favor."

The decree of Cyrus *closed only the first* of four several periods of 70 years! whose beginnings spread over a period of 19 years.

These were respectively (1) the "Servitude," beginning in 3398 A.M. and now just ended; (2) the "Captivity," beginning in 3406 A.M.; (3) the "Indignation," dated from 3415 A.M.; and (4) the "Desolation" of the Land, which began in 3417 A.M., when Johanan deserted it and fled to Egypt with the Royal Remnant.

It was, perhaps, the appreciation of the fact that probably 19 years yet remained before the desolation of Jerusalem would be fully accomplished (see 3487 A.M.) that drove the prophet to seek the Lord "by prayer and supplication, with fasting and sackcloth and ashes," while his grief would certainly have been increased could he have perceived the additional fact that yet other 70 years ( $3487 + 70 = 3557$  A.M.) were also destined to transpire before Jerusalem had sufficiently recovered from her desolation to be allowed to possess a Wall; as a matter of fact, the 70 years of Desolation ended 19 years forward ( $3468 + 19 = 3487$  A.M. *q. v.*), or in the 4th of Darius Hystaspes; while, the Vision of the "70 weeks" vouchsafed the prophet, did not even begin to unseal for 70 years after the

anticipated date (3487 A.M.) which he had only just discovered: It is noticeable, also, that 70 years forward from Daniel's actual date (3468 A.M.) brings us to 3538 A.M., in which Artaxerxes Longimanus ascended (in whose reign Ezra and Nehemiah figure so conspicuously). N. B.—The first year of the Return dates from the first of Nisan of this year.

To recapitulate, therefore: In the Spring of 3468 A. M., the Babylonian year of Cyrus and Darius mutually began, and the 70-year "Servitude" of Judah ended by the Decree of Cyrus to rebuild the Temple (II. Chron. xxxvi. 22, 23; compare Jer. xxix. 10; Dan. ix. 2.).

Now, Josephus is chiefly responsible for the widely prevailing idea that this Decree of Cyrus fulfilled Isaiah xlv. 28, and xlv., for the Scriptures themselves (Dan. ix. 2) refer to it, and to him, as fulfilling rather, and perhaps only, the prediction of Jeremiah xxix. 10! and omit all reference to Isaiah!

Isaiah's reference to a Cyrus seems thus far to have been fulfilled only in type, if at all, by Cyrus, the Persian! Certainly, not all of it was compassed by the deeds of that Cyrus, and the careful reader of Isaiah xlv., xlv., xlv., and particularly of xlvii. in comparison with Revelation xviii., will see that the antitypical CYRUS has not yet appeared! He is probably the future leader under whom the Second Return is yet to be made, and in the fuller sense may be the Messiah himself. Doubtful, therefore, as are the identities referring this whole matter to the Persian, still more dubious and unwarranted are those,

self-assumed by men of smaller stature, albeit willingly ascribed in certain modern quarters by misguided followers! "A word to the 'wise' is sufficient."

In so far as the prediction of Jeremiah xxix. 10 is concerned, it came true to the day:  $3398 + 70 = 3468$  A.M.;  $3468$  A.M.  $- 62 = 3406$  (Dan. v. 31; ix. 2).

Obedient to the Decree of Cyrus the Persian, Shezbazzar, the Prince of Judah (Zerubbabel), and the Jews who were ready for it by anticipation, probably started to go up to Jerusalem as soon after (about a month) the proclamation as possible, journeying 4 months, *i. e.*, consuming some 5 months in all, and were settled generally throughout Judah (Ezra i. ii.) by the end of the civil year. In the meanwhile, Daniel remained at Babylon, having been retained in public affairs by the new dynasty, and been made the chief president over the 120 Princes set over the whole Kingdom (Dan. vi. 1-3). Indeed, so excellent was his administrative judgment and the esteem in which he was held, that, to the jealousy of his associates, Darius seriously contemplated setting him over the whole realm, and perhaps, to their exclusion.

**3469** A.M., 530 B.C. Cyrus 1-2d; Darius 1-2d; as to their Babylonian years. In so far as Medo-Persian affairs are concerned, the year opened with Darius in power at Babylon, and Daniel under the jealous surveillance of his fellow princes.

As to Jewish affairs, it was an important year from its very beginning, for when the VII. Sacred (1st civil) month was come all the people came together

to Jerusalem, and Joshua and Zerubbabel and their companions set up the altar and recommenced the burnt offerings upon its New Years Day, *i. e.*, at Autumnal Equinoctial New Moon (Ezra iii., 1-3, 6). They also kept the Feast of Tabernacles in due order (iii. 4-5) and looked after the laborers who were preparing material for the Temple (iii. 7). But the foundation of the Temple was not yet laid (iii. 6). Now the year under consideration is to be reckoned as 1-2d of the Return, *i. e.*, as the last half of the 1st and the first half of the 2d, which began in Nisan. Hence, Ezra iii. 8-13 refers to the 8th Civil (II. Sacred) month and therefore was in the second year of the Return just beyond the middle of this Civil year, 3469 A.M.

Comparison with Esdras v. 57, locates the date as the 1st of the II. month, *i. e.*, Tuesday, the 1st of Zif, on which the Foundation of the Temple was at last laid by Shezbazzar, who is Zerubbabel (compare Ezra v. 16, *i. e.*, *then*, Ezra vi. 1-5).

We are now to call attention to certain very important Chronological considerations which are newly sought out and worthy of attention, in that they add their testimony to the truthfulness of the Scale of Time on which we are at work.

As  $3469 - 52 = 3417$  A.M., it is to be noted that the Land had lain deserted ever since the death of Gedaliah, *i. e.*, for exactly 52 years, reckoning from and to the respective Civil (Autumnal) New Year feasts of these specified years. Now, the number 52 represents the number of weeks in a year, and the

number of Sabbatic years which had been neglected by both Israel and Judah previously to the time of Gedaliah. Hence as  $52 \times 7 = 364$  years, we must go back to the year 3058 A.M. as the first neglected Sabbatic year. This was the 9-10th of Asa, and the 6-7th of Baasa (Study No. Five, page 34) or the 72d Sabbatic year since the first one ever kept in the land ( $2554$  A.M. =  $2555$  Ast. =  $7 \times 365$ ; see Study No. Eight, page 117). Hence, 3051 A.M. (2-3d of Asa, and the last year, 22d, of Jeroboam) was the 71st and last Sabbatic year actually celebrated as prescribed by Moses. Dating, however, from 2561 A.M., which was the first Sabbatic year actually spent by Israel, each man in his own possessions, *i. e.*, after the Division of the Land (Study No. Eight, page 121), the year 3051 A.M. (490 years later!) was thus the 70th! the which they kept; now, after this they dishonored 52 Sabbatic years, or lived in disobedience for 365 years, *i. e.*, through 3416 A.M., as above shown; and so the Land had rest given it for 52 years, even from the beginning of 3417 A.M. to that of this year under consideration, 3469 A.M., when the burnt offerings recommenced!

*We are once more on solid ground!* However the confusing span of years (3443-3468 A.M.) we have traversed shall hereafter be bridged over by Historians, the year 3469 A.M., in which these notable arithmographic harmonies crop out, is a Pillar sunk down to the "*bed-rock*" of Chronology.

In other words, the mysterious Chronology of Our Race, as now revealed upon a correct scale, is briefly

as follows: Joshua crossed the Jordan in 2553 A.M. and celebrated 2554 A.M. (*i. e.*, 2555 Ast.) as the first Sabbatic year (the 365th from Creation), but 2561 A.M. as the first after Division of the Land. Thence 70 Sabbatic years (70 weeks of years=490 years) were honored by Our Race, even to 3051 A.M., inclusive. After which we dishonored 52, *i. e.*, as many as there are weeks in a Solar year; and so when 365 full Solar years were thus dishonored, our God, Jehovah, gave the Land a Rest, even exactly 52 soli-lunar years, at the expiration of which, he suffered us again! Thus, to the very day, he once more remembered us in the smoke of a renewed burnt offering; for His mercy endureth forever! Now, in view of facts like these, who shall belittle expectations looking towards 5894 A.M., seeing that from the Exodus 2513 A.M., it is 3381 years, or 483 Sabbatic Eras, even 69 weeks! Of these we actually kept 71 and lost 52, leaving 360 to be accounted for, even  $7 \times 360 = 2520$  solar years! since each Sabbatic year demands six other *common* ones!

Now, upon these discoveries alone, we would be quite content to rest our case, in so far as mere Astro-Chronological History is concerned, for no other system has ever dreamed of such results, and until they are, at least, duplicated upon some other system it behooves opponents to be silent. The fact is, all of these remarkable results are beautiful corroborations of the true Chronology, and afford samples of the rhythm and accuracy, as well as the arithmographical significance with which the Sacred



Chronology of Our Race addresses all who are wise enough to see the truth and worship God. The Author of this volume (merely a fellow student with those who read God's Word with him in the conviction that it is the truth, the whole truth and nothing but the truth) submits to all candid investigators, whomsoever, that the foregoing results are, in themselves, sufficient to guarantee the accuracy of the Chronological system upon which we are now working. The factors involved are of notable import in Astronomy and Prophecy, and to find them hidden between the lines of Israel's actual History in this connection, is quite as new to the writer at this very minute, as it will be to his readers when the result reaches them in printed form. With renewed conviction, therefore, that our figuring is more than less correct, and that we have arrived at the exact date of the finishing of the altar by Joshua—even Friday, the 1st day of the 1st Civil (VII. Sacred) month of 3469 A.M. (verified by Table *h*, page 174, Study No. Ten), it being in the latter half of the 1st year of Cyrus, the Persian (to wit: at the Autumnal Equinox of 4183 J. P.; of 3d year of the LXII. Olympiad, *i. e.*, of 247 Olymp.; of 223 A.U.C.; of 217 Nab.; and of 531 B.C. common, as verified in Harmonized Scale of Time, page 35, Study No. Ten)—let us hasten forward, for we are now on sure ground, and Holy ground! in that we are nearing Daniel's dates and are equipped with scales by means of which we *can verify them to the DAY and HOUR!*

In the meantime Cyrus re-mustered his army,

600,000 footmen and 2,000 scythed chariots, and marched it against Syria, which he spent the whole year in subduing, even to the borders of Ethiopia. The year was made further eventful in Babylon by the issue of the golden Darics of Darius. These coins were valued later in all countries, and were worth about \$6.25 each ( $25 \times 25$ ). It was also the year of Daniel's experience in the lion's den (vi. 4-27) whereby he gained greater honors, and won acknowledgment for the God of Abraham from the Medes and Persians. Towards the close of this year, Cambyses, the King of Persia and the father of Cyrus, died, whereby the latter became heir to one half of the dual Empire.

Meanwhile the rise of Samian power on the Mediterranean dates from 530 B.C.

**3470** A.M., 529 B.C. Darius the Mede likewise died early this civil year, having reigned about twenty-four and a fraction years in all, or parts of two calendar years since the fall of the Babylonian "Head of Gold." Now as soon as the news reached Cyrus that his father and father-in-law were both dead, he marched with a strong detachment to Babylon, where he was at once proclaimed the Heir of Media and Persia in undisputed right, being now about 65 years old. The date of his formal accession was soon after the beginning of the Civil year and marks the commencement of his final 5 (and  $\frac{1}{2}$ ) years of personal and sole reign over all the new Empire. It also marks the first year of the total reign of Cambyses, his son, who was now associated with his

father in the Empire. The year is also reckoned as the 2-3d year of Cyrus over Babylon in particular, *i. e.*, as dated from the capture of the City, and hence in its latter half, *i. e.*, after the 3d Babylonian year had begun, we find the Calendric date of Daniel's last vision (Dan. x., xi., xii.), to wit: "In the 3d year of Cyrus, King of Persia, a thing was revealed unto Daniel" (Dan. x. 1). "In those days, I, Daniel, was mourning three full weeks" (Dan. x. 2), *i. e.*, from Sunday, the 4th of Nisan, to Sabbath, the 24th of Nisan, inclusive (see Study No. Ten, page 175, table *i*, which is the Calendar for the year). The mourning is supposed to have been occasioned by the state of affairs at Jerusalem, as detailed in Ezra iv. 1-5, for the adversaries had at last succeeded in frustrating the work, and even in turning Cyrus, himself, against the matter!\* At least, the zeal of Cyrus was very negative, so that beyond the faint promise shadowed forth in the original decree, in fulfillment of Jer. xxix. 10, it is now still more difficult to recognize him as the Cyrus of Isaiah! Now "in the four-and-twentieth day of the first month" (Sacred, *i. e.*, Nisan, *i. e.*, on the Sabbath), "as I" (Daniel) "was by the side of the great river, which is Hiddekel" (Dan. x. 4), we find the date of this famous closing vision of whose consummate Chronology we have elsewhere treated (Study No. Eight, pages 315-328).

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\* Compare Ezra iv. 5! a proof that while Cyrus the Great is "the King" of Daniel and Jeremiah, he cannot be the Cyrus mentioned by Isaiah; except perhaps typically.



**3471** A.M., 528 B.C. Death of Pisistratus.

**3472** A.M., 527 B.C. Public library founded at Athens by Hippias and Hipparchus.

**3473** A.M., 526 B.C. Lacedæmonian War against Polycrates of Samos. Birth of Æschylus. Anacreon and Simonides come to Athens.

**3474** A.M., 525 B.C. Resuming, now, the thread of the Chronology with this, the 6-7th of Cyrus at Babylon, his 5th year of sole reign, and the 5th of Cambyses associated rule, we arrive at the year in which Amasis revolted from Cyrus, and Egypt's 40 years of captivity ended. (Ezek. xxix. 10-11; Jer. xlvi. 26; see Study No. Two, page 169; 3434 A.M. + 40 = 3474 A.M.). Cyrus ordered Cambyses to begin preparations to subdue Egypt.

“LXIV. Olympiad. Menandrus (Gr. Evandros), Thessalian, *Stadium*.” 525 B.C.

**3475** A.M., 524 B.C. In this year died Cyrus, 70 years old, and in the 6th year of his sole reign; the 7th of his total at Babylon; the 9th of his total Persian reign; and 30 years after becoming King of the Soldiers in 3445 A.M. (*i. e.*, in the 31st year thereof). His son Cambyses (the Ahasuerus of Ezra iv.6), now in the 6th year of his associate reign, succeeded to the throne in his own right. Authorities differ as to the cause, and place of Cyrus' demise, and the locality of his burial. Herodotus, Justin, and Valerius Maximus affirm he was slain in battle by Thomyris; Diodorus Siculus (Lib. II.), says that he was taken alive by her and crucified; Ctesias (Lib. II.), that he was wounded by the Derbecans and died three days

later; John Matila has him killed by the Samians in a sea fight, and Xenophon says he died peacefully in his bed in Persia; Curtius, Plutarch, and Arianus agree that he was buried at Passargada in Persia, and Strabo relates that Alexander caused Aristobulus to inspect his tomb—a strange confusion for so great a King! His successor, Cambyses, is enumerated as the first of the three kings in Daniel xi. 2, since Gabriel (compare Dan. x. 18; xi. 1; ix. 1–21) was speaking to Daniel in the 3d year of Cyrus. Now, by Ahasuerus (the equivalent of Xerxes), who is Cambyses, was the work at Jerusalem delayed because of renewed accusations, so that it made no headway during his reign (Ez. iv. 6, 5).

Chœrilus first exhibits tragedy.

**3476** A.M., 523 B.C. Seventh total, 1–2d sole reign of Cambyses. Fifth eclipse of moon on record, July 16th, 11 P.M. (17th of Egyptian month Phamenoth), observed at Babylon. Ptol. Mag. Synt. Lib. V. cap. 14; 225 Nab.; 4191 J.P.). The 70 years Captivity ends in the middle of this year;  $3406\frac{1}{2} + 70 = 3476\frac{1}{2}$  A.M. Also Darius' 62 in 3468 A.M.;  $62 + 8 = 70$ ;  $3468\frac{1}{2} + 8 = 3476\frac{1}{2}$  A.M. The above eclipse is referred to by Ptolemy, as follows: "In the 7th year of Cambyses, which is the 225th year of Nabonassar (see Study No. Ten, page 36), between the 17th and 18th of Phamenoth, at one hour before midnight, the moon was eclipsed at Babylon by half the diameter on the north. At Alexandria the eclipse must thus have been nearly 1h. 50 minutes before midnight." The month of Phamenoth is the 7th in the Egyptian year,

and the time of this eclipse was July 16th at 11 P.M., 523 B.C., as determined by Sir Isaac Newton. But he, and others of our predecessors, have erred in not understanding that this was the 7th of his total, rather than of his sole, reign, as the successor of Cyrus! In this year Polycrates was crucified (Herod. Lib. III. cap. 120; Plutarch, Lib. XXXIII. cap. 1). In his second year Cambyses made vast preparations for his descent on Egypt and continued them far into the next.

Polycrates put to death by Orestes of Sardis.

**3477** A.M., **522** B.C. The 8th of Cambyses, 2-3d of sole reign. Cambyses completes his preparations against Egypt. For some reason unknown Ptolemy makes this to have been the last year of Cambyses. Not that he omits the Egyptian campaign, but that by assigning but 8 years to Cambyses, and by the summing up of the reigns of his predecessors and successors, the consolidated years of his canon place the last year of Cambyses here. In the same arbitrary way Ptolemy does not begin the reign of Ptolemy I. of Egypt until nineteen years after the death of Alexander! although (without the mere title) that Ptolemy had actually ruled therein up to the year in which he took the title! Now Ptolemy's record of eclipses is remarkably accurate, but his enumeration of the regnal years is, to say the least, confusing, and always subject to explanation. Of course he had a system of classification, but for intelligent use it deserved a better explanation at his own hands, and no Chronologist who seeks to coördinate the years of Universal History can afford to take him as his governing authority.

**3478** A. M., 521 B. C. Eclipse of the sun in Asia Minor Dec. 15, 522 B. C., 8h. 48m. a. m. ;  $11\frac{1}{2}$  digits. The 3-4th of Cambyses sole reign, the 9th of total. In the 4th year of his reign Cambyses made his descent upon Egypt, and at the borders heard the news of the death of Amasis, who had reigned 44 years, dating from his second confirmation by Nebuchadnezzar in the 37th year of his reign (see Study No. Two, page 169, and No. Eleven, 3434 A. M.). Psammenitus, the son of Amasis, succeeded to the throne of Egypt, and prepared to resist Cambyses; but was defeated and captured after a short reign of 6 months. Since that day Egypt has been base, a kingdom always ruled by foreigners. Yet Psammenitus was not slain at this time (see next year). Smerdis excites his brother's jealousy by bending the Ethiopian bow; Cambyses therefore sends him home. Dreaming soon after that Smerdis reigned on a throne reaching to Heaven, he sent Prexaspes to murder him secretly, which was done.

Just subsequent to this murder, the rebellion of Gomates, or Smerdis the Magian, began; but at first only in remote provinces of Media. Its proportions were not sufficient to excite the anxiety of Cambyses, nor did it spread to the capital, and assume a serious aspect, until the fourth year thereafter. It also seems probable from the Behistun Inscription (that Darius Hystaspes (who later on succeeded both Smerdis and Cambyses) came into association with Hystaspes this year, but in their own patrimonial province only. Doubtless Hystas-



pes resisted Gomates more or less; and, at any rate, if Ptolemy is correct in his assignment of the first of the total years of Darius to 227 Nab. (whereby he secures 246 Nab. for his 20th, and 257 Nab. for his 31st) it was from some local event in Median Chronology, rather than one that should be allowed to confuse the entire subsequent regnal scale of the Persian Kings. The point is this:

If the reign of Darius is to be pushed back five years merely at his own instance and the subsequent misunderstanding of Ptolemy, so as to date from this rebellion, then his total reign must be measured so as to span both them and the thirty-six which followed the death of Cambyses and Smerdis, and hence we must accord to him a total rule of forty-one years, but yet a sole reign of only thirty-six years from the fall of Smerdis. This is our position and we are prepared to defend it with collateral facts which are not in dispute, and which force its acceptance as a sheer necessity.

But all in good time; yet to anticipate the objection that we are unwarranted in what our very explanation patently shows is fully warranted, we wish to remind our critic that there are many similar cases in point. To instance but one, the regnal years of Cyrus: he reigned thirty years as Military King of the Persians; he reigned nine years from his association with his father; he reigned seven years as King of the world, *i. e.*, dating from the fall of Babylon; he reigned five years as sole King of Elam, that is from the death of Cambyses, his father, and the

association of Cambyses his son. Now, those who count but thirty-six years in all for Darius Hystaspes, and date them from the Smerdian rebellion, are like one who, ignorant of the facts, might maintain that as Cyrus became King of the World at the fall of Babylon, 3468 A.M., and reigned thirty years in all, he must have reigned to  $3468 + 30 = 3498$  A.M. ! whereas the fact is that twenty-three of these thirty years were over when he entered Babylon !

Without, however, anticipating our proof, which properly belongs much further down upon the Log of Time, let us proceed with the affairs of Cambyses and his Egyptian Campaign; and with contemporary events.

The years 521 B.C. and 227 Nab. began together, for the last of a block of four now ending on Dec. 31st of 521 B.C., 228 Nab., began, 1st of Thoth falling thereon. Thus 521 B.C. was all of 227 Nab. and 1 day of 228 Nab. (see Study No. Ten, page 36).

“LXV. Olympiad. Anachus (Gr. Akochas, Tarantinos), Tarantinean, *Stadium*. The Oplites added and Damaretis, the Erean, conquered.” Hecataeus and Dionysius Milesius, the historians, fl. Melanippides.

**3479** A.M., 520 B.C. The 4-5th of Cambyses sole (10th of total) reign; in it Psammenitus, for plotting against Cambyses, was finally condemned to drink himself to death in Bull's blood, and so all Egypt submitted to the conqueror in the 5th year of his reign. Thus Cambyses completed the conquest of Egypt, since when, even to this day, it has never

had a native king (Ezek. xxix., xxx.). Plataea places itself under the protection of Athens. Cratinus, comic poet, b. Confucius lived at this time.

**3480** A.M., 519 B.C. The 5-6th of Cambyses' sole (11th total) reign. Pindar born. Great earthquake in China.

**3481** A.M., 518 B.C. The 6-7th of Cambyses' sole (12th total) reign.  $3481 \text{ A.M.} + 2445 + 30 + 45 = 6001 \text{ A.M.}$  ( $2445 \text{ solar} = 2520 \text{ lunar years}$ , and  $2445 + 75 = 2520 \text{ solar years}$ ). Note also that  $3381 + 100 = 3481$ .

**3482** A.M., 517 B.C. The 7-8th of Cambyses (13th total). In the latter part of this year Cambyses started homeward from Egypt.

“LXVI. Olympiad. Ischyryus, Imeræan, *Stadium*.”

**3483** A.M., 516 B.C. The 8-9th year of Cambyses. When he arrived in Syria a herald from Shushan met him and proclaimed to the army that Smerdis, the son of Cyrus, was King. It seems that Patiziches, a Mede and *Magian*, whom Cambyses had left in charge of Persian affairs, had a brother, also named Smerdis, who closely resembled the murdered prince. Now, the Magian, being privy to the murder of the true Smerdis, placed this brother on the throne as Smerdis, son of Cyrus! Cambyses, having examined the herald and Prexaspes, soon discovered the fraud and forthwith ordered the army to march with all expedition against the usurper; but in mounting his horse received a wound in the thigh from his own sword, from which he died at Ecbatana (a small *Syrian* village) at the end of the first civil month and in the 8th year of his reign. Before his death he selected

seven Persian Nobles and acquainted them with the true state of the case and exhorted them to set some Noble Persian on the throne. Cambyses reigned 7 years and 7 months, two of which months were overlapped by the reign of Smerdis, the Magian, who reigned 5 months longer, or to the end of the Sacred year. His reign is usually counted with that of Cambyses, completing it to just 8 years (Newton). He is the king called Artaxerxes by Ezra and by him the work at Jerusalem was stopped (Ez. iv. 7-24).

In the 7th month of his reign (the 6th civil of this year), the imposture was verified by Otanes, and his identity with Smerdis the Magian (whose ears, for some crime, had long before been cropped by order of Cyrus) was also found out. The secret was revealed to six noble Persians who thereupon slew him, and made Darius (the son of Hystaspes, the Prefect of Susa), King of Persia. This was effected in the month of Adar. Darius Hystaspes is the third king referred to in Daniel xi. 2, and the first six months of his reign cover the last six of the year under consideration, *i. e.*, his years run almost with the Sacred Calendar, and, by means of the Solar cycle (page 167, Study No. Ten) and the numerous and specific Chronological cross references, in Ezra, Haggai, Zechariah, and secular history, we are satisfied careful and logical students will be convinced that we have succeeded in adjusting his regnal years (now to be considered) to the Harmonized Scale of Time (page 37, Study No. Ten), with absolute accuracy,—the supreme importance of which task, now, for the first time, consum-

mated, will be perceived as we progress. By laying a straight-edge across the Harmonized Scale of Time at the middle of 3483 A.M., page 37, the commencement of this reign will be located upon all the Scales involved, to wit, Darius Hystaspes came to the Throne of Persia in 3483½ A.M., in 4198¼ J.P., in 261 Olymp., *i. e.*, LXVI. 1; in 237 A.U.C. Varro (=234 Polybius=232 Fabius), in 232 Nab., and in 516 common B.C., *i. e.*, in 513 true\* B.C., or 512¾ years before the birth of the Saviour (3996¼—3483½=512¾) the proof of which, in addition to what has gone before, will now follow. In that these references absolutely harmonize they can be supplanted by no others. For, as a straight line is the shortest that can be drawn between two points, and but one such straight line can be so drawn, since all others will

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\* Common B.C. is reckoned from January 1st 3999 A.M. True B.C. is measured from the Nativity itself. To get this fully in mind turn to page 88, Study No. Ten; put your finger right in the middle of it (between that little 2 and 28). You are pointing at the place of the Nativity on the Harmonized Scale of time. *Backward* from this is *True* B.C., *forward* is *True* A.D. The *common* B.C. and A.D. years are estimated from a point which you will note some three years (±) further down the scale. This was due to an error of Dionysius. In former Studies we have preferred to use the *true* B.C., but as we are now particularly dealing with no little of Secular History, the data of which are available in current time only, we give the preference here to the common scale. This only, however, to enable our friends to compare our own results with those found in the usual Chronological lists (Study No. Ten, page 28). In cases of doubt always refer to the Harmonized Scale itself, then you can see exactly what a reference means.

coincide with it, so there can be laid out but one articulated line of time, giving the shortest distance between two eras, and harmonized to all the intermediate references. It follows, therefore, that if the scheme which we herewith submit fits the case exactly, satisfies all the references, agrees to all the tests, fulfills all the prophecies, and honors History to the letter—it follows then to the praise of God, who has revealed it to your patience, quite as much as to our Studies, that it is the true and only system and worthy of the due consideration of men of every Race and all degrees. Finally, true or not, there cannot be said of it less than that it satisfies History as written, both Secular and Sacred, better than its predecessors. It thus *Swallows* up its predecessors, for all that they pretend to do it has also done, and what none of them can do nor dream of doing—to wit: reveal the arithmographical secrets of Time as hidden in the mystic numerals of Scripture—it has accomplished, for these secrets yield to its combinations at a glance.

Now the monuments come at last to our assistance with no doubtful voice, in that the most remarkable inscription upon earth falls into place upon the Harmonized Scale of Time agreeably to the Chronology we have now established; we refer to

#### THE INSCRIPTION ON THE BEHISTUN ROCK.

It was this Darius who caused the great inscription to be placed upon the Behistun Rock. It is written in three languages, Persian, Babylonian and Amardian (*Elam*) and begins as follows:

“(1) I am Darius, the great king, the king of kings, king of Persia, king of the provinces, the son of Hystaspes [Vishtâspa] the grandson of Arsames, the Achæmenian.

“(2) Says Darius<sup>6</sup> the king: My father is Hystaspes;<sup>5</sup> the father of Hystaspes was Arsames;<sup>4</sup> the father of Arsames, Ariyaramnes;<sup>3</sup> the father of Ariyaramnes, Teispes<sup>2</sup> [Chaispēs]; the father of Teispes<sup>2</sup> was Achæmenes.<sup>1</sup>

“(3) Says Darius the king: On that account we are named Achæmenians; from ancient times have we been great; from ancient times have our family been kings.

“(4) Says Darius the king: Eight of my family have been kings before me; I am the ninth; in two branches have we been kings.

“(5) Says Darius the king: By the grace of Ormazd I am king; Ormazd gave me the kingdom.

“(6) Says Darius the king: These are the provinces which have submitted to me; by the grace of Ormazd I became their king: Persia, Elam [Suziania], Babylonia, Assyria, Arabia, Egypt, the Maritime countries, Sepharad, Ionia, Media, Armenia, Kappadocia, Parthia, Draugiana, Asia, Chorasmia, Baktria, Sogdiana, Paropanisos [Hindo Kash], the Sakians, (Scyths), the Sattagydes, Arachosia, and Maka, in all twenty-three provinces.

“(7) Says Darius the king: These are the lands which have submitted to me; by the grace of Ormazd they became my servants, they brought me tribute; what was commanded them by me night and day they fulfilled.

“(8) Says Darius the king: In these provinces the man who was a friend I have protected; the man who was an enemy I have punished severely. By the grace of Ormazd this my law has been observed in these lands; as it was commanded them by me so was it done.

“(9) Says Darius the king: Ormazd gave me the kingdom; Ormazd brought me help until I gained this kingdom; by the grace of Ormazd I rule over this realm.

“(10) Says Darius the king: This is what was done by me when I became king. One Kambyses by name, son of Cyrus, of our family, was king here before me. This Kambyses had a brother, Bardes by name, of the same father and same mother as Kambyses. Afterwards Kambyses killed this Bardes. When Kambyses had killed Bardes the people did not know that Bardes was killed. Then Kambyses went to Egypt. When Kambyses was gone to Egypt, the people became wicked; then the lie grew in the provinces, in Persia as well as in Media and in the other provinces.

“(11) Says Darius the king: There was a man, a Magian, Somalis by name; from Paishryânvádâ he rose in rebellion; a mountain, Arakadrish by name, is there from whence he rose. It was in the month Viyahna [March] on the 14th day that he rose; he lied to the people and said: ‘I am Bardes, son of Cyrus, the brother of Kambyses.’ Then all the people revolted from Kambyses, and went over to him, both Persia and Media and the other provinces.



He seized the crown; in the month of Sarmapada [July] on the 9th day he seized the crown. Then Kambyses died, having killed himself.

“(12) Says Darius the king: This crown which Somalis the Magian took away from Kambyses, this crown was from of old in our family. Then Somalis the Magian, deprived Kambyses both of Persia and Media and of the other provinces; he acted according to his own will; he became king.

“(13) Says Darius the king: There was no one, whether Persian or Median, or any one of our family, who could have dispossessed Somalis the Magian of the crown. The people feared him because of his severity. He killed many people who had known the former Bardes [thinking] ‘that it may not be known that I am not Bardes the son of Cyrus.’ No one dared to say anything about Somalis the Magian, until I came. Then I called upon Ormazd for help. Ormazd gave me aid; it was in the month Bagayadish [Feb.-Mar.], on the 10th day that along with a few men I killed this Somalis the Magian and them who were his chief adherents. There is a fortress, Sihayanvatish by name, in Nisæa, a district of Media; there I killed him; I took from him the crown; by the grace of Ormazd I became king; Ormazd gave me the crown.

“(14) Says Darius the king: The crown which had been taken from our family I restored; I restored it in its place, as it had been before I made it again. The temples which Somalis the Magian had destroyed I restored, and I gave back to the people the

sacred hymn and the ritual (?) and among the [Persian] clans what Somalis the Magian had taken away. I set again the people in their place, both Persia and Media, and the other provinces. As it was before, I restored that which had been taken away; by the grace of Ormazd I have done this; I have labored until I have again restored this our clan to its place; as it was before I made it again, by the grace of Ormazd, as if Somalis the Magian had never dispossessed our clan.

“(15) Says Darius the king: This is what I did when I became king.”\*

Confident, therefore, that our fellow students will agree with us that we stand again beneath the shadows of an “Ancient Land-mark” of no mean proportions, and that the Spring of 3483 A.M., 516 B.C., marked the accession of Darius Hystaspes, let us pursue our way into records that serve but to secure our footing; for the Scriptures tell us that not until the second year of Darius (Hystaspes) was the work upon the Temple resumed. Now there are a host of confusing dates to be harmonized in Ezra, Haggai, and Zechariah, and no false system can quit itself with honor in the premises. The Behistun Rock records that Darius became King in the month of *Bagayadish*, which Professor Sayce, and all, agree was February.

Now Ezra states that the work was resumed in the 2d year of this King, and Haggai adds that the

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\* The inscription continues now, for about five times as much more, to describe the suppression, by Darius, of ten pretenders and rebels, the last of whom was “*Sakunka the Sakian.*”

Word of God came to him in the VI. month, the 1st day of the month, of that year, *i. e.*, in Elul. And it is further stated that Zerubbabel began work on the 24th day of that very month. Let us therefore hasten to the 2d year of Darius, which begins with Adar, and thus satisfies all the initial requirements.

HERE BEGINNETH THE BOOK OF HAGGAI.

**3484** A. M., 515 B. C. 6th Civil, XII. Sacred month, the second year of Darius Hystaspes begins (Ezra iv. 24; v. 1). The first specific commandment to resume the work came from the Lord Himself to Haggai on Monday, the 1st day of the VI. Sacred month (table *h*, page 174, Study No. Ten) and is found in Haggai i. 1-11, 12-13; and it is further stated (Hag. i. 14-15), that Zerubbabel and his companions actually commenced the work upon the 24th day of this same VI. Sacred month, which on reference to the Solar Cycle, will be found to have been a Wednesday; compare Ezra v. 2. Now at this same time their adversaries renewed their opposition, but Zerubbabel declined to cease before the matter had been adjudicated by Darius himself (Ez. v. 2-5).

Exactly seventy-three years forward, even to the self-same day upon the Calendar, *i. e.*, from the 24th day of the VI. Sacred month of this year to the 24th day of the VI. Sacred month of (3484 A. M. + 73 =) 3557 A. M., "the man whom the Lord appointed," even Nehemiah, as his name implied, *consummated* (*motsa*) the decree of Cyrus and of Darius, and of Artaxerxes,—that the city should be built, and from THAT *all-important date*, to which we shall arrive in

due time, and which (*D. V.*) we shall analyze to its very ultimates, the Chronological line goes forth that solves the times of Daniel's 70 weeks beyond the possibility, we trust, of any future controversy. In the meantime, let us progress to it in an orderly manner down the Harmonized Scale of Time. Hipparchus, tyrant of Athens, slain at the time of the Panathenæa, by Harmodius and Aristogiton.

**3485** A. M., 514 B. C. The 2-3d of Darius Hystaspes. So Tatnai and his companion adversaries sent a letter to Darius (*Ez. v. 6-17*), to which, in due time, the King returned an answer favorable to the Jews, and a direct command for Tatnai to assist them and forward the work (*Ez. vi. 1-12*), which he obeyed; and so the work went on (*Ez. vi. 13-14*). Hence, taking up the specific Chronological references to this year (the first half of which belongs to the 2d of Darius, and the last half to his third year) we find the following: in the 21st day (Monday), in the VII. Sacred (1st Civil) month, the word of the Lord came again to Haggai (*ii. 1-9*) and promised that the glory of this latter House should be greater than that of Solomon; for in it should "Peace"—"the desire of all nations"—be given unto men.\*

HERE BEGINNETH THE BOOK OF ZECHARIAH.

Again, in the VIII. (Sacred) month (of the 2d year of Darius) which was the 2d civil month of this

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\* This promise shows that we are to reckon the years of the Second Temple *beyond* Herod the Great. That is, the enlargements and improvements instituted by Herod do not have the force of creating a *Third* Temple, as some vainly think. Now

particular calendric year, a cautionary message was sent through Zechariah (i. 1-6) to remind the Jews of the certainty of God's judgments. It is to be noted now that this present year (3485 A.M.) is the 70th after 3415 A.M., a Sabbatic year, and the importance of which we have already shown (*vide* 3469 A.M., page 31). Hence 3485 A.M. is also a Sabbatic year upon the original scale established by Joshua, and in it the 70-year "Indignation," dating from the siege laid against the city by Nebuchadnezzar, terminated, for it began on the 10th day of the X. month (4th civil) of the 9th of Ezekiel's captivity (Ezek. xxiv. 1, 2). This was 3415 A.M., and the date of the expiration of this particular 70-years of course falls upon the 10th day of the X. month (4th civil) in this current year.

Now the Foundation of this Second Temple had been laid by Joshua 16 years before (*i. e.*, in 3469 A.M.). Hence, we are prepared to understand the next message of the Lord, which came to Haggai (ii. 10-19) in the 2d year of Darius, the IX. month

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the foundation of the Second Temple was laid in 3469 A.M., and the Temple was finally destroyed by Titus in 4067 A.M., that is 598 years later (599 inclusive), since when not a stone of its superstructure has been left upon another. Our Brethren of Judah must therefore face the two horns of a dilemma, and we do not think they should hesitate very long to make their choice. (1) Either Haggai, and Zechariah were no Prophets, and Zerubbabel's work was vain, or, (2) the Angel of the Lord, even Jehovah, came unto his Temple and they knew it not! If the prophets of Israel spake vainly *then are the Jews*, of all Races, forever the most miserable; if they spake the Words of Jehovah, then must Jesus Christ have been our Elder Brother!

(3d civil) the 24th day of the month (Sunday), and in which the "Jews" were directed to look back (upward) along the Calendar, even to the corresponding date 16 years before, and therefore to a time before even a stone had been laid upon a stone in this temple. They were reminded that these past 16 years had been disastrous ones, full of delay and loss. It was now about December (24th of 3d civil month) which explains verse 19. Nevertheless, the Lord announces that *from this particular day forward* He would Bless them; as he did, for the work upon the Temple from now on, moved rapidly to its completion.

But the date is significant in many ways, for in  $490 + 49 + 1$  years = 540 years, came John the Baptist preaching in the wilderness ( $3485 + 540 = 4025$  A.M.). The Saviour was born exactly  $73 \times 7$  years later, *i. e.*,  $3485 + 511 = 3996$  A.M., which was the 3997th Astronomical year of the world, and therefore Sabbatic ( $571 \times 7$ ) from Creation.

Now, to intensify the significance of this particular date, the word of the Lord came again to Haggai (ii. 20-23) even a second time upon it, and we look at this as significant of the *Second* Advent of the Antitypical Zerubbabel whom God hath chosen as a Signet! Thus ends the Book of Haggai.

Now in the X. Sacred month (4th civil) the 10th day of the month, the 70th anniversary of the laying of the siege by Nebuchadnezzar (see Study No. Two, page 166) took place, which enables us to understand the next Scripture reference bearing upon this important (and still 2d) year of Darius, to wit: In Zechariah i. 7

we find a direct note as to the recent expiration of these 70 years of Indignation.

Zechariah, from i. 7 to vi. 15, seems to give a continuous vision, and it will bear close Chronological and otherwise prayerful study. It occurred in the XI. Sacred (5th civil) month, which is Sebat (still in the second year of Darius), upon the 24th day, which was Wednesday. In verse 11, the horsemen report to the Angel of the Lord that they have just come from walking through the Land, and in verse 12 the Angel of the Lord inquires of the Lord of Hosts Himself as to the continuance of "the Indignation," which has already scored off 70 years (3415-3485 A.M.)

So the Lord comforted the Angel of the Lord with good words (verse 13-15) and declared that (verse 16) he had already returned to Jerusalem with mercy. Thus the Indignation was over! Amen.

Now the rest of the Vision refers to the first and to the second Advents, and to Our Race, even Israel and Judah, God's two anointed witnesses, and to other matters of importance; and on this same day did Zechariah crown Joshua, and the four sons of Zephaniah, a type of the Branch and his four Living Companions, whose future rule (verse 13) as Priest and King, is the Millennium.

Here end the Historico-Scriptural references to this important 2d year of Darius Hystaspes, and the year itself ends in the next month, *i. e.*, in the XII. Sacred (or 6th civil) month of 3485 A.M., *i. e.*, we have arrived at  $3485\frac{1}{2}$  A.M. =  $3486\frac{1}{2}$  Astron.

To recapitulate, therefore, our Chronological route

by means of the Sabbatic Scale, let it be noted that 2561 A.M. was the first Sabbatic year spent by Israel, each man in his own possessions. Thence 70 Sabbatic Cycles, or 490 years, all of which were "kept," carry us to 3051 A.M. Thence 52 "broken" Sabbatic Cycles, or 364 years, fetch us to 3415 A.M., in which the 70-year Indignation began, the next, or 365th year (3416 A.M.), being that of the Consummation; and the following 52 years (from the beginning of 3417 to 3469 A.M.) being reckoned to the land for Rest, because of the broken Sabbaths; and the final 16 years, fetching us from the 2d year of Cyrus to the 2d of Darius and so down to date, *i.e.*, from Zerubabel's establishment of the Altar, on the 1st day of the VII. Sacred (1st civil) month of 3469 A.M., to the XII. Sacred (6th civil) month of the year 3485 A.M., on which the 3d year of Darius Hystaspes begins, *q.e.d.*

As to this third year of Darius, from its beginning to its end the Scripture is silent, but the work went on; for Jehovah was at Jerusalem (Zech. i. 16). Now part of this 3d year runs (on the Sacred Scale) from the middle of 3485 A.M. to its end, and the other part is found in the first five months of 3486 A.M., *q.v.*

Hippias begins at Athens.

**3486** A.M., 513 B.C. The 3-4th year of Darius Hystaspes, the first five civil months belonging to the 3d, and the last seven to the 4th year, the latter being enumerated below.

#### BABYLON'S DAY OF JUDGMENT.

6th Civil, XII. Sacred. The 4th year of Darius begins with the revolt of the Babylonians from Persia. They



resented the removal of the Capital to Shushan, and had been incited to the effort by the other revolutions in Persia, and by the slaughter of the Magians, so they followed their ancient custom and set up a king of their own. But Darius almost immediately laid siege to the city (apparently the 10th civil month), and captured it at the end of about 12 months (see 3487 A.M.).

But the Jews who still dwelt there, being forewarned by many predictions against it (Jer. xx. 11-12, etc.), retired to more secure quarters before the storm came on. Some of them removed to Jerusalem, and not a few to Shushan. The horrors of the siege of Babylon (3486-7 A.M.), self-inflicted by its own inhabitants in order to make the revolt more effective, are paralleled only by those consummated by Jerusalem upon itself some  $83 \times 7 = 581$  years later:  $3486 + 581 = 4067$  A.M., *q. v.* ( $6 \times 97$  inclusive).

7th Civil. I. Sacred.

8th Civil. II. Sacred.

9th Civil. III. Sacred.

10th Civil. IV. Sacred. Sunday, the 9th day, was the anniversary of the capture of the city (*vide* Study No. Two, page 166, and Eleven, page 122; Jer. lii. 5-11;  $3416 + 70 = 3486$  A.M.). The Desolation ended.

11th Civil. V. Sacred. Tuesday, the 10th day, was the 70th anniversary of the Burning of the Temple. Its Desolation ended. The Jubilee Count ABOUT to recommence;  $3486 + 1 + 49 = 3536$  A.M. = 1st Post-Exilic Jubilee year, *q. v.*, and for further data as to the resumption of the Jubilee count, see next year, 3487 A.M.

“LXVII, Olympiad. Phannas, Pellenian. He was

the first who gained a triple victory, in the *Stadium*, the *diaulon*, the *oplon*." Hippias at Athens (2d year).

### THE POST-EXILIC JUBILEE "COUNT"

BEGINS WITH 3487 A.M.

**3487** A.M., 512 B.C. The 4-5th of Darius Hystaspes, the first five civil months as below belonging to the 4th year. N. B.— $3417 + 70 = 3487$  A.M., fulfilling Jer. xxv. 11-13, and a third fulfillment of Jer. xxix. 12 (see 3398, 3468, 3476 A.M.).

The 1st Civil or VII. Sacred month marked the 70th anniversary of the murder of Gedaliah (see Study No. Two, page 195). Here, therefore, the 70 years Desolation of the Land officially ended; hence, a delegation of the Jews from Babylon were sent to Jerusalem to inquire of the Lord, and so it came to pass (in the 4th year of King Darius) that the word of the Lord came unto them, through Zechariah, on Tuesday, the 4th day of the IX. Sacred (3d civil) month, even Chisleu (Dec. 513 B.C.; Zech. vii. 1, 2).

Now, the matter of concern was whether (all the groups of 70 years each having been severally completed) the several fasts that commemorated their initial events should be perpetuated or not? The fasts referred to in Zech. vii. 3, 7, and viii. 19, had been rigorously observed now for 70 years; they were: (1) On the 10th day of the X. month; because on that day Nebuchadnezzar laid siege to Jerusalem (II. Kings xxv. 1; Jer. lii. 4). (2) On the 9th day of the IV. (Sacred) month; because on that day the City was taken (II. Kings xxv. 3, 4). (3) On the 10th day of the V. (Sacred) month; because then the City and Tem-

ple were burnt (Jer. lii. 12, etc.). (4) On the 3d day of the VII. (Sacred) month, when Gedaliah was slain (Jer. xli. 1, 2).

In his reply, the Lord first called attention to the radical selfishness of their fasting, even during "those seventy years" of affliction (Zech. vii. 4-14). He then vouchsafed a long and gracious reply, covered by the remainder of the Book of Zechariah (chapters viii. to xiv. inclusive). Chapters ix. to xiv. are devoted specifically to Messianic topics, and to such as are collateral. Both Advents are plainly discussed, and the literal fulfillment of those pertaining to the first, are the wise man's guarantees as to what the "signs" about us already promise for the second!

"Turn you to the stronghold," therefore, saith He unto us (Our Race, Israel and Judah), "ye prisoners of hope; even to-day" (Tuesday, 4th day, IX. Sacred, 3d civil, month; 4th of Darius, 3487 A.M.), "do I declare that I will render *double* unto thee" (Zech. ix. 12).

This word "double" is a significant one, and was rendered chronologically! Thus  $(7 \times 77) + 1 = 540$ . The student is now referred to Study No. Eight, pages 157-8, where it will be seen that 2946 A.M. marks the consummation of Israel's Sin, so in 2947 A.M. DAVID appears upon the scene! Hence,  $2947 + 540 = 3487$  A.M., which is the year now referred to, and thence "double," *i. e.*, *repeated*, we have  $3487 + 540 = 4027$  A.M., and the SON OF DAVID is lifted up for the Salvation of the Race; and not of Our's only, but that by its testimony, the entire body of Adam's Race might flow in due time unto Jerusa-

lem!\* A whole Study could be interestingly devoted to the examination of the "doubles" that mysteriously dominate God's Scale of Time. They crop out where least expected, full of harmony and beauty, and demonstrate the cabalistic truth of ground so sacred.

But it is here necessary to warn all concerned, that these arithmographical features of Jehovah's Count are to be *sought* amid facts not invented before the fact! That is, the phase of human judgment which preconceives that a "double" ought to be found here or there upon the Scale! and so deliberately disarranges history to agree thereto, is dangerously near to a presumptuous trespass! There are whole systems of Chronology floating in the air to-day which are founded upon just such inventions of men alone. They have based their work upon a violent arrangement of "equalities" arbitrarily balanced about certain ill-digested† dates which have no authority at all beyond their own dictum. Because it is absolutely necessary that History should be adjusted to Chronology, and the latter proved by Astronomy, before Prophecy can be appealed to with any reasonable warrant.

The "wise" man will let all such Chronology alone unless it harmonizes History first, and stands upon the testimony of all the witnesses concerned! Not until then may this branch of science be unveiled,

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\* Repeating the increment, we have  $4027 + 540 = 4567$  A.M., when the Era of Mohammed, and the Turks, begins!

† In that they are not agreeable to Systematic Astro-Chronological History.

and it stands to reason that one unfamiliar with the Science of History is an unsafe guide in these premises ; *verbum sap!*

But it is to the viii. chapter of Zechariah that we wish to call particular attention. It should be read with care, not only by those who look for the *Second Advent*, and the return from the West country (verse 7), but by all who are interested in accurate Historico-Chronological Exegesis of the events of the first Advent, and the return from the East country (verse 7) now under consideration.

Eighteen years (3469–3487 A.M.) had now transpired since the Foundation of the Second Temple (verse 9), but up to date (verse 10) the times had continued “hard.” *From thenceforth*, however, the Lord renewed his blessing, and covenant, with the residue of the people. Things were to be as in the former days (verse 11). The covenant was particularly with the Land, and its Sabbaths and Jubilees were now to date from a NEW beginning! (Zech. viii. 12–17) looking toward even better things!

Hence, the Lord directed that the fasts under discussion should be converted into cheerful FEASTS of Joy and Gladness (verses 18–19) and implied that their measure, properly subdivided and applied, should stretch forth unto Messiah himself, the Jew, Immanuel, upon the skirt of whom, the ten men (tribes) did literally take hold when it ran out and scored its final Jubilee. We do not mean that the Jews omitted to keep the Regular Mosaic Scale of Sabbaths, for we shall see that they did not, and have

already shown that the Law and the Prophets, which were until John, actually moved upon that scale in their fulfillment (see 3485 A.M.) and recognition, but we do mean that a proper appreciation of the Chronological weight of verses 11-12, 19 and 23, establish a hidden scale down to the Jubilee year which Jesus Christ announced as the "acceptable" one, and that from the very date of its establishment, God gave them more than they wrought for, and rendered them double (Zech. ix. 12), though we doubt not that they were ignorant thereof!

The proof of all this will come hereafter, and along entirely independent lines; our only purpose at present is to establish this date (the 4th day of the 3d civil month of 3487 A.M.) as a *terminum à quo*, or point from which to measure toward "the acceptable year of the Lord." For the sake of simplicity, let us indicate its 2 months and 4 days by the fraction  $\frac{2}{12} + = \frac{1}{6} +$ . Then the origin of measure is  $3487\frac{1}{6}$  A.M., and the first year extended from  $3487\frac{1}{6} +$  to  $3488\frac{1}{6} +$ ; add now 539 years and it will be seen that the 540th year extended from  $4026\frac{1}{6} +$  to  $4027\frac{1}{6} +$ . But  $540 = 7 \times 7 \times 11 + 1 = 11 \times 49 + 1$ , which agrees with the Jubilee law as set forth in Study No. Five, pages 153-4.

Let it therefore be noted that if, as we shall show, the Saviour was born in  $3996\frac{1}{4}$  A.M., he must have been  $29\frac{1}{2} +$  years "old" to within a month at  $4026\frac{1}{6} +$  A.M., which was the actual commencement of this Jubilee of Gladness and Feast of Rejoicing, if we are to date it from the date of *this conversation*. Hence, if he was baptized near this date it was when he was

beginning to be about "30 years old." Now he was baptized (the 22d of 4th month), *i. e.*, soon after (48 days) this date (4th of 3rd month), or about a fortnight (14 days) after his 30th birthday on the Lunar calendar; so that dating his ministry from the time when he was recognized by John, and, having fulfilled the Law, was anointed by the Holy Spirit and forthwith proclaimed the Messiah by a voice from Heaven, it is clear that fully ten months of this Jubilee (306 days) are contained in his ministry, and fall at the beginning thereof, no matter what we shall hereafter determine its length to have been. In the meantime, to prepare our readers for a revelation, which we shall hereafter (D.V.) establish with incontrovertible Chronological facts, let it be taken in the mind as food for thought, that:

1st. The Saviour could not have been slain in a Jubilee year of "Gladness!"

2d. That he could not have been slain in his 31st year, *i. e.*, in the one in which he was "30 years old" for he had to minister therein—as it was the acceptable one!

3d. But that he might have been slain the next year—not having been himself redeemed!

4th. That as he came to fulfill all things that were written concerning him, he must have fulfilled the types of which he was and is the Eternal Antitype!

5th. That a paschal lamb of the first year, without spot or blemish, has to be "one year old" and cannot be "two!"

6th. And that a High Priest, according to Levit-

ical Law, could be 31 years old but could not be 32, so long as he was *reckoned* "of the first year!"

7th. For instance, the age of one's Priesthood must be reckoned exactly as one reckons his natural age. A child, when born, is of zero age; a priest 30 years old when anointed is also of zero age; at the next anniversary the child is one year old, and so is the priest in so far as his *ecclesiastical* age is concerned!

8th. As with the child, so with the priest, and as with them both, *so with the Lamb!* The Saviour became our Priest and the Lamb of God when he became 30 years old, or in the 31st year of his life, which 31st year covered the first ("acceptable") year of his ministry—but beyond the termination of the 2d year of his priesthood, *i.e.*, of his *age as the "LAMB" of God*, his crucifixion cannot be thrust without doing violence not only to the most significant type he came to fulfill, but to all the Chronological references and scales of time that harmonize around and focus upon the 14th day of Nisan in the 4027th year of the world. But of this anon, and with Facts that do not admit of further argument.

Before, however, leaving this year, we wish to point out that 476 added to 3487 gives us 3963 (regarded as  $476 = 68 \times 7$ ). This was the year in which Jerusalem was captured by Herod, called by Josephus a Sabbatic year, as was also the year 28 ( $= 4 \times 7$ ) years before it (3935 A.M.), preceding the one in which Pompey captured the same City.

The 5th year of Darius began with the XII. Sacred month, Adar, of this (3487 A.M.) year, and, of



course, ran to the middle of the next calendric year (3488 A.M.). But ere its first half ended, Darius reduced Babylon, beat down its 100 gates, and lowered its walls from 200 to 50 cubits (all Historians later than Herodotus mentioning but 50 cubits). Now, in "one day," *i. e.*, the type for 1 year, was Isa. xlvii. 9 fulfilled, as those who will search the facts in History will see for themselves.

Thus the punishment of Babylon kept pace with the restoration of Jerusalem, and this according to Prophecy (Jer. xxv. 11, 12, 13), for, when the 70 years Captivity from the 4th of Jehoiakim (3398 A.M.) were ended (Jer. xxv. 1), Babylon was taken and its King, Belshazzar, slain (3468 A.M.), and Cyrus made his decree for the restoration of the Temple; so when the 70 years of Desolation from the burning of the Temple (3416 A.M.) were expired (3486 A.M.), Babylon's desolation begins with the one-year siege of Darius Hystaspes, while Jerusalem and the Temple are rebuilding; and so the parallelism continues, and alternates, in various ways to be discerned only by "the wise," *i. e.*, the close *readers*, and faithful students, as well as *doers* of the Word—for the two requisites must go together, or we stumble—against which sorrow may Our Father guard us.

Finally, the year 3487 A.M., from beginning to end, is to be taken as the year of *Resumption* on the regular Post-Exilic Jubilee Scale;  $3487 + 49 = 3536$  A.M., which is the 50th year inclusive, and was therefore both Sabbatic and the first Jubilee upon the Post-Exilic Scale. Upon this same scale we find the

several A. M. years, 3935, 3963, 4026, and many others; all of which, as we shall see, History itself requires to have been upon the Post-Exilic Sabbatic Scale. And furthermore, by virtue of the 52-year *gap* in the original Sabbatic Scale, caused by its violation, and to which we have already referred (pages 32, 33), it is absolutely necessary that the Jubilees celebrated after the exile shall be found, as they are found, upon a different (*displaced* as it were) group of years than those antecedent thereto; the two Scales are disjointed in so far as their harmonious sequence is concerned, nor do they overlap in heptades.

Nevertheless, by other consummate interrelations, the entire sequence of A. M. years, as bonded together by astonishing prophetic spans, turns out after all to be a harmony even more perfect than it would have been without this break! All this will appear in due time; in the meanwhile we refer the curious student to a brief outline sketched on page 188, Study No. Eight.

**3488** A. M., 511 B. C. This year is *the morrow* after the Sabbatic year of Resumption, 3487 A. M. Naturally, therefore, the whole of this (calendric) year is uneventful in so far as specific dates, to be found upon the surface of the Scripture, are concerned; for, although at its springtide the all-important 6th year of Darius began, the solitary date thereon referred to in the Bible does not occur until the XII. *Sacred* month, and therefore near the middle of the next calendric year, to wit: 3489 A. M.

Lack of space, and their very multiplicity, forbids

us to enlarge upon the subjects that present themselves as we progress. For instance, as a mere suggestion, to lead others into fruitful fields of research, note that in 4067 A.M., at the end thereof, was Jerusalem destroyed by Titus, so in 4068 A.M. Zion *again* began her Sabbaths of Desolation! Now, from 3488 A.M. to 4068 A.M., inclusive, are thus appropriately  $581 = 83 \times 7$  years.

So too, from Joshua's Long Day, 2555 A.M., to 4067 A.M. is  $1512 = 216 \times 7$  years  $= 2^3 \times 3^3 \times 7$ ; again from 2610 A.M., which was the 7th Sabbath of Rest after the Division of the Land, there extend 878 years to 3488 A.M. They are covered as follows, in chronological units,  $365 + 360 + 153$ ; etc., etc., etc.

Expulsion of the Pisistratidæ from Athens. Telesilla of Argos, the poetess, flourished.


Here, however, is the proper place to lay down the measure which, by God's grace, we have been given to understand "by Books," in order to transmit it unto those who serve Him seeking Light.

It will be noted that 2554 A.M. was the first unbroken *Civil* year, reckoned from Tishri to Tishri, passed by Joshua's Hosts after the Passage of the Jordan. That year throughout was Sabbatic from Creation, because  $2554 \text{ A.M.} = 2555$  of Astronomical duration, and  $2555 = 365 \times 7$ ! In the same way the whole of 3487 A.M., reckoned from Tishri to Tishri, is Sabbatic upon the regular Scale that succeeded the Return, and the resumption of the Sacred count, hence 3488 A.M. becomes throughout a first year on the resumed Sabbatic Scale. Now, bearing these

POST-EXILIC SABBATIC SCALE.

2554 A.M. = 2555 AST. = 7 × 365  
 93I                      93I                      = 7 × 133

3485 A.M. = 3486 AST. = 7 × 498, 2-3d of Dar. Hys.

3486 A.M.  BABYLON'S "Day" of Judgment.  
 (3486½-87½ A.M.) Jer. xxv. 11-12.

I = 3487 A.M. Restoration and Sabbatic on the  
 Post-Exilic Scale.  
 "Behold, I renew the covenant henceforth."

3488 A.M. = I. JERUSALEM REDIVIVUS.\*  
 48

50 = **3536**† A.M. = 49, 1st Jubilee, Post-Exilic Scale.  
 + 7

The 70 weeks.

3543 <sup>†</sup> <sub>1</sub>	3613 <sub>11</sub>	<b>3683</b> <sup>iii</sup> <sub>21</sub>	3753 <sub>31</sub>	3823 <sub>41</sub>	3893 <sub>51</sub>	3963 <sup>*</sup> <sub>61</sub>
3550 <sub>2</sub>	3620 <sub>12</sub>	3690 <sub>22</sub>	3760 <sub>32</sub>	<b>3830</b> <sup>vi</sup> <sub>42</sub>	3900 <sub>52</sub>	3970 <sub>62</sub>
3557 <sup>S</sup> <sub>3</sub>	3627 <sub>13</sub>	3697 <sub>23</sub>	3767 <sub>33</sub>	3837 <sub>43</sub>	3907 <sub>53</sub>	<b>3977</b> <sup>ix</sup> <sub>63</sub>
3564 <sub>4</sub>	<b>3634</b> <sup>ii</sup> <sub>14</sub>	3704 <sub>24</sub>	3774 <sub>34</sub>	3844 <sub>44</sub>	3914 <sub>54</sub>	3984 <sub>64</sub>
3571 <sub>5</sub>	3641 <sub>15</sub>	3711 <sub>25</sub>	<b>3781</b> <sup>v</sup> <sub>35</sub>	3851 <sub>45</sub>	3921 <sub>55</sub>	3991 <sub>65</sub>
3578 <sub>6</sub>	3648 <sub>16</sub>	3718 <sub>26</sub>	3788 <sub>36</sub>	3858 <sub>46</sub>	<b>3928</b> <sup>viii</sup> <sub>56</sub>	3998 <sub>66</sub>
<b>3585</b> <sup>i</sup> <sub>7</sub>	3655 <sub>17</sub>	3725 <sub>27</sub>	3795 <sub>37</sub>	3865 <sub>47</sub>	3935 <sub>57</sub>	4005 <sub>67</sub>
3592 <sub>8</sub>	3662 <sub>18</sub>	<b>3732</b> <sup>iv</sup> <sub>28</sub>	3802 <sub>38</sub>	3872 <sub>48</sub>	3942 <sub>58</sub>	4012 <sub>68</sub>
3599 <sub>9</sub>	3669 <sub>19</sub>	3739 <sub>29</sub>	3809 <sub>39</sub>	<b>3879</b> <sup>vii</sup> <sub>49</sub>	3949 <sub>59</sub>	4019 <sub>69</sub>
3606 <sub>10</sub>	3676 <sub>20</sub>	3746 <sub>30</sub>	3816 <sub>40</sub>	3886 <sub>50</sub>	3956 <sub>60</sub>	<b>4026</b> <sup>x</sup> <sub>70</sub>

These are the 70 "weeks" of Dan. ix. 24.

\* The Jubilee count begins on Sunday, Tishri 1st. † 1st Jubilee (Sabbatic year). ‡ Ezra. § Nehemiah. || Pompey.  
 \*\* Herod. \*\* The Saviour preaches Redemption in "The Acceptable Year," is Crucified the next, 4027 A.M., after a vocation of 62 literal weeks, and an active ministry of exactly 365.242256 days (so interpreted).

facts in mind, and referring mentally to the numerous preceding considerations, the *Post-Exilic* scheme of Sabbatic Jubilees is given opposite. The Jubilees being in large figures and all the rest of those in the block of 70 being severally Sabbatic.

[We select the year 3488 A.M. for the location of this Table of Sabbatic Jubilees because the count of 49 years strictly begins here. Note, however, that the count of 50 years begins the year before. Thus the 50th year becomes the 49th, in that the two counts end together. A similar peculiarity controls the annual Pentecostal count, the 50th day from the Paschal Weekly Sabbath being the 49th from its "morrow."]

**3489** A.M., 510 B.C. The 6-7th year of Darius Hystaspes. The Second Temple was finished, and the Feast of its Dedication began, on the 3d day (Sabbath) of Adar (*i. e.*, of the XII. Sacred, 6th civil, month), and therefore in the last month of the 6th year of Darius\* (Ez. vi. 15-17) it being also the end of the 490th year (inclusive) since the Dedication (3000 A.M.; see Study No. Five, page 22) of the First Temple.

Note now, that from the Coronation of Saul at the beginning of 2910 A.M., to the last year of Zedekiah, 3416 A.M., being 507 ( $= 13 \times 13 \times 3$ ) years, so

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\*The Behistun Rock makes the 10th day of Bagayadish to be that of his accession. *If it ran exactly with Adar, as is probable*, then the 6th year of Darius had but one week to run at this time, which serves to show the accuracy of the Sacred Historians and Prophets.

the similar period, 507 years forward from 3489 A.M. brings us to 3996 A.M. the year of the Nativity! while 507 years backward from 3489 A.M. brings us to 2982 A.M., a year already found to be of supreme chronological importance (Study No. Eight, page 180); while 72 years backward from the latter brings us to the beginning of Saul's reign, 2910 A.M., and 72 years forward from the former (3996 A.M.) brings us to the end of the final siege and destruction of Jerusalem by Titus, 4067 A.M., inclusive, *i. e.*, to 4068 A.M.). To wit:  $2910 + 72 = 2982$ ;  $+ 507 = 3489$ .  $+ 507 = 3996$ ;  $+ 72 = 4068$  A.M. beginning.

Josephus and Esdras place the Dedication on the 23d of the month, which was probably the date of the completion of the ceremony, *i. e.*, from the 3d to 23d inclusive, being three weeks in all as in the case of the Dedication of Solomon's Temple (see Study No. Five, pages 22-27). This we may take for granted, was counterparted in so far as possible, and certainly so as to its chronological requirements, which probably included the purification of the Priests and Levites, so as to anticipate their duties at the coming Passover, for they appear to have arranged this matter (verses 20-21) differently than Joshua, who was pressed for time (see Study No. Eight, pages 114-115).

With the 1st of Nisan, the sacred year (which was also the 7th of Darius) began, and with it the routine work of the Temple was set in order (Ez. vi. 18). The Passover was duly kept (verses 19 and 20-22), the Lamb slain on Thursday the 14th of the month

(see Study No. Ten, page 179, Table *m*), and the feast itself lasted as usual, seven days, *i. e.*, from the "evening" of the 15th to the end of the "morning" of the 21st.

Up to this point (chapters i.–vi. inclusive) Ezra is merely the Historian of the Return, and of the initiatory efforts to reëstablish the Temple and its polity. The events recounted antedate his own connection with the rehabilitation of affairs some 53 years later, 3542½ A.M., *q. v.* Now, what he wrote agrees with what Haggai and Zechariah wrote, and with what Darius sculptured at Behistun, as we have now verified by the Luni-Solar Cycle. Let us, therefore, proceed with confidence.

**3490** A.M., 509 B.C. The 7–8th year of Darius. We can imagine that the Feast of Tabernacles of this year (1st civil, VII. Sacred month) was a glorious one, for it was celebrated in the newly dedicated Temple, and on the 490th anniversary since Solomon's great feast of Dedication of the First Temple, in the year 3000 A.M. (*vide* Study No. Five, pages 22–27). Note now that  $3420 + 70 = 3490$  A.M. (see Study No. Two, page 167, and Study No. Eleven, page 126).

The Samaritans now refused to pay any further tribute to the Jews, alleging that as the Temple was finished, they would pay it only to Darius himself. Upon which, Zerubbabel, with Ananias, and Mordecai, two principal men, traveled to Susa and complained to Darius, who sent a royal mandate that they should continue to pay the tribute; nor was there any further trouble in this matter, until the days of San-

ballat, long afterwards (Joseph. Ant., Lib. XI. cap. 4).

This year, Sextus (the son of Tarquinius Superbus, the last to hold the title of "King" in Rome), having ravished Lucretia, was banished with all his family by the people. Thus fell the first "King" (or form of the Ruling Power) of Rome (Rev. xvii. 10\*). Its duration from Romulus to and including this 25th and final year of Tarquinius, was 244 years. Here, then, ends the Royal Era of Rome. The "Seven Kings of the Seven Hills," upon which that great city "which reigneth over the kings of the earth" is built, were types of the seven eras of her dominance, and form a remarkable clue to the identifications set forth in the chapter xvii. of Revelation, etc. Rome was next governed by a Senate and two Consuls, chosen annually for 10 + 5 + 42 + etc. years, the first period being 3490-99 A.M., Junius Brutus and Valerius Publicola (the latter substituted for Collatinus) were the first pair of Consuls, their term pertaining to the year 245 A.U.C.=509 B.C.=4205 J.P. This was the 60th year before Virginius slew his daughter.

Ten years later than the expulsion of Tarquin, this new head or form of the Roman government became somewhat confused by the addition of a new officer, called a Dictator, and 5 years later still, by a set of officers called "Tribunes of the People." These extensions of the second mode of government, however, are not to be considered as sufficient changes in the

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\* There be some who divide the seven heads of Human Empire as follows: 1, Egypt; 2, Assyria; 3, Babylon; 4, Persia; 5, Greece; 6, Rome; 7, Napoleon; 8, Rome revived!



administration to constitute entirely new forms or heads (though sometimes so considered), nor until the *Decemvires* came upon the scene, 42 years after the Tribunes, is any such distinction to be made. Hence, the Consular Head or Form, may be regarded as lasting for 57 years.

“LXVIII. Olympiad. Isomachus, Crotoniate, *Stadium*.” Maritime Empire of the Ægina, 509–500 B.C.

**3491** A.M., 508 B.C. The 8–9th year of Darius. He engages in the Scythian War.

**3492** A.M., 507 B.C. The 9–10th of Darius. The Scythians retaliate.

**3493** A.M., 506 B.C. The 10–11th of Darius.

**3494** A.M., 505 B.C. The 11–12th of Darius.

Scylar, the Admiral of Darius, sails down the Indus on a reconnaissance, crosses the Indian Ocean, and sails up the Red Sea, landing at the same port from whence Pharaoh Necho had formerly sent a Phœnician fleet to circumnavigate Africa (which they accomplished in 3396 A.M., *i. e.*, 2100 years before the Cape of Good Hope was discovered (1497 A.D.) by the Portuguese.

“LXIX. Olympiad. Isomachus, the second time, *Stadium*.” Charon of Lampsacus, *hist.*, fl.

**3495** A.M., 504 B.C. The 12–13th of Darius.

He invades and subdues India, imposing a yearly tribute of 360 talents, one a day (according to the days of the year then in use). Heraclitus, Phil. Parmenides. Lasus, poet, instructor of Pindar.

Hecatæus, the historian, assists the Ionians at their deliberations. Siege of Naxos.

**3496** A.M., 503 B.C. The 13-14th of Darius Hystaspes.

(1) **3497** A.M., 502 B.C. The 14-15th of Darius Hystaspes.

The Ionian confederacy declares war against Darius Hystaspes. They invade Asia Minor and burn Sardis. They were eventually routed, but their Athenian allies escaped, to punish whom, Darius resolved upon the long and famous war against Greece which eventually led to the downfall of his dynasty. Æschylus first exhibits tragedy. Chœrilus and Pratinas contend with him.

(2) **3498** A.M., 502-501 B.C. The 15-16th of Darius Hystaspes. Sixth Lunar Eclipse on record (Nov. 19, 4212 J.P. = 502 B.C. N.B.—Note that 3498 A.M., while broadly overlapped by 501 B.C. as above, began in 502. See Scale, Study No. Ten, page 38; also remarks under B.C. and A.D., Study No. Eleven, page 28).

This year we have the famous eclipse recorded by Ptolemy as follows: "The second eclipse, which also Hipparchus employed, was in the 20th year of the Darius (who was after Cambyses), in the Egyptian (Nabonassan) month Epiphi (November), the 28th to 29th day, at  $6\frac{1}{2}$  Equinoctial hours of the night, at which time the moon was eclipsed on the south by  $\frac{1}{4}$  of her diameter and the middle time at Babylon was  $\frac{2}{5}$  of an Equinoctial hour before midnight, since half of the night was then  $6\frac{3}{4}$  Equinoctial hours nearly; but in Alexandria it was  $1\frac{1}{4}$  Equinoctial hours before midnight."

The eclipse occurred at the full moon which pre-

ceded the Winter Solstice, and one month before that solstice, it being at the end of 246 Nab., about November 19th, 11h. 45m. at night, 502 B.C. common.

This eclipse has been a serious bone of contention among modern harmonists. They either misunderstand Ptolemy or else Ptolemy was wrong. But Ptolemy's astronomical emplacement of the eclipse cannot be impeached. This we can make plain to the simplest mind as follows: Epiphi was the eleventh Egyptian month, *i. e.*, Nabonassan month. Now the only eclipse of the moon which, within possible limits, fell upon the 28-29th of Epiphi occurred, according to the unanimous verifications of modern scholars, in 246 Nab. Therefore this must be the one to which Ptolemy refers.

The Egyptian year had 12 months of 30 days each, and an epact of 5 days at the end of the 12th month, after which the vague year recommenced. First, let us locate the 28-29th of Epiphi. From Thoth to Epiphi are 10 months, and  $10 \times 30 = 300$  days; to reach the 28-29th of Epiphi add 28-29 days; our sum is thus 328-29. But the year 246 Nab. began with the 1st of Thoth on December 27th; hence, Dec. 31st was the 5th of Thoth:  $328-29-5 = 323-24$ . Therefore we must go into the next year 323-24 days, which any one may count, and reach November 19-20th. Now the eclipse fell upon November 19th near midnight as agreed by all, and as admitted by us.

What then? "Why," say the school of interpreters whose conclusions we are questioning, "that year

must therefore have been 'the 20th year of the Darius who was after Cambyses.'"

But here we take issue with them: we accept Ptolemy's Astronomy, we reject his History, except as properly qualified. And this because it is a "misfit." For other records, of as purely historical value as his own data is of astronomical weight, place the eclipse in the 15th year of Darius as dated from the death of Smerdis.

Nevertheless, this 15th year was the 20th dating from the year (inclusive) in which Cambyses began his Egyptian campaign! Now Ptolemy omits the block of five years which fall between the 8th of Cambyses' *total* reign and the 8th of his *sole* reign. He is even justified in this by the Behistun inscription itself. For Darius therein tells us that the Smerdian usurpation began at once (see Section 10, page 50). If so, it must have been in the provinces (see 11th Section of the inscription) and need not have extended to the city of Babylon until the 5th year. Be this, however, as it may, it is clear that Darius Hystaspes (for some dynastic purpose) counted his own regnal years (as does Ptolemy, following the Behistun Rock), back to the year in which he is supposed to have accompanied Cambyses to Egypt.

Quite a number of reasons might be suggested as an explanation: (1) He may have been associated locally with his own father (Hystaspes) in their own province in that very year! (2) He may have purposely ignored the Smerdian period of dominance, a

thing by no means uncommon with Kings in the matter of usurpation. (3) We cannot escape the fact that History accords fully 6 years to the Egyptian campaign of Cambyses, which the Behistun Rock purposely ignores, *but which the Chronologist cannot omit!*

In following the inscription, Ptolemy's 20th year is correct, but lacks the chronological qualification that this was the 15th year of his absolute succession, dating from the deaths of Cambyses and Smerdis! Here (the Behistun Rock being entirely silent, and Ptolemy being without additional information, or at any rate ignoring it), is the point of departure from the chronological truth, and all who have followed Ptolemy without this qualification have erred therein.

Now we omit further discussion until we arrive at a date which we intend to establish by incontrovertible mathematics, supported by unimpeachable Historical witnesses, by sound Astronomy, and by accurate Chronology, and of the entire array of which, Ptolemy and Darius Hystaspes were, and the modern school will remain, ignorant, until we divulge it (see 3557 A.M. = 442 B.C. which, as will be shown, must have been the 20th year of Artaxerxes Longimanus).

“LXX. Olympiad. Niceas, Opundian (Gr. Nicasistas, Opuntian), *Stadium.*”

(3) 3499 A.M., 500 B.C. The 16-17th of Darius Hystaspes. In this same year the Tyrians were restored to their privileges by Darius and allowed to have a

King of their own ( $3429 + 70 = 3499$  A.M.; *vide* Study No. Two, page 167).

Tyre begins to recover strength and prominence as a commercial agent. Ionic war, 3d year; Aristagoras slain in Thrace.

The 24 Latin cities declared war against Rome, and the Roman Senate was forced to create a supreme officer called DICTATOR (Magister Populi, and Prætor Maximus), with whom they lodged absolute power for 6 months only. The first Dictator was chosen in the 10th year of the Republic, and his term of office extended over the first half of the 11th year, to wit:

(4) **3500** A.M., 499 B.C. The 17-18th of Darius Hystaspes. Largius Flavius Dictator (1st). Sp. Cassius Master of the Horse.

Flavius dealing privately with the Latins obtained a truce for 1 year, and laid down his authority at the end of 6 months. Cyprus recovered by the Persians. Fourth year of Ionian War; Histiaëus comes down to the coast.

The Autumnal Equinox of 3500 A.M. may be termed the Heart of Chronology and History since the seven allotted Millennaries *bisect* thereat,  $7000 \div 2 = 3500$ ; it being also the central year of Darius Hystaspes, whose reign was so important in the annals of Judah. Note now that  $3500 = 500 \times 7$ , and thus that the 500 Sabbatic years from Creation end at this Equinox (3499 A.M. = 3500 Ast.). Note also that this equinox falls in the year 500 B.C. These figures are remarkable, and the investigation of the collateral

ones upon the Lunar, and Consolidated scales (*circa* 3394-5, and 3409-10 A.M.) will, we doubt not, fully reward the patient student.

(5) **3501** A.M., 498 B.C. The 18-19th of Darius Hystaspes.

Posthumius Dictator; Ebutius Master of the Horse. The Latin cities, totally defeated, sue for peace. Tarquin retired to Campania, where he died aged 90, and Posthumius laid down his authority.

Ionian war, 5th year. Preparations to assault Miletus.

(6) **3502** A.M., 497 B.C. The 19-20th of Darius Hystaspes.

Darius closely followed up his advantage, and in this 6th year of the Ionian war his forces brought it to a termination, capturing Miletus which they burned, and transporting most of the inhabitants to Ampha, at the mouth of the Euphrates, where they continued as a Grecian Colony for many centuries.

“LXXI. Olympiad. Tisicrates, the Crotoniate, *Stadium.*”

Battle of Lake Regillus. The Encyclopedia Britannica states that this is “The first authentic date in Roman History!” Hellanicus, hist., born.

(7) **3503** A.M., 496 B.C. The 20-21st of Darius Hystaspes. Birth of Sophocles.

Miltiades returns to Athens. Phœnician fleet at Tenedos.

(8) **3504** A.M., 495 B.C. The 21-22d of Darius Hystaspes. Æaces restored as tyrant of Samos. Pindar, Pyth. sixth.

(9) **3505** A.M., 494 B.C. The 22-23d of Darius Hystaspes. Mardonius, the son-in-law of Darius, now invades Greece, being sent by Darius to punish the Athenians and Eretrians for burning Sardis. He marched through Thrace into Macedonia with an army, where all the people submitted to him.

The people of Rome now secure additional representation in the government by forcing the Senate to allow them to choose at the *Comitia Centuriata*, certain guardians of their rights, termed *Tribunes of the People*. This was the outcome of a revolt which followed the Latin war.

Now the first Tribunes were made 42 years before the Decemviri. They were five, viz. *L. Junius Brutus*, *Secinius Bellulus*, the two *Licinii*, and  *Icilius Ruga*. They and their successors, while in office, were to reside constantly in Rome, and to be unanimous in their determinations. The Commons also, at this time chose two EDILES to assist their Tribunes. They all went into power this year.

(10) **3506** A.M., 493 B.C. The 23-24th of Darius Hystaspes. But early in this year, not having carefully secured his camp, the Thracians fell upon Mardonius at night, wounded him and slew a vast number of his men. He thereupon retired quickly to the coast in order to board his fleet. But he only found the remains of it, for in doubling the Cape of Mt. Athos (Capo Santo) 300 of his ships were destroyed by a storm with a loss of some 20,000 of the crew. Mardonius, therefore, retreated into Asia Minor as best he could, and without honor.



“LXXII. Olympiad. Tisicrates, the second time, Stadium.”

(11) **3507** A.M., 492 B.C. The 24–25th of Darius Hystaspes. Darius next sent heralds to Greece, who demanded earth and water, the symbol of submission. This was given by many Grecian Cities, but the Athenians and Lacedæmonians violated the Law of Nations and flung one herald into a well and another into a pit,—that they might help themselves to as much of the elements as they desired!

(1) (12) **3508** A.M., 491 B.C. The 25–26th of Darius Hystaspes. Datis and Artaphernes, Persian Commanders, now sail from Samos with 300,000 men in 600 ships and reduce all the Grecian Islands. They then sailed to Attica, and drew up in battle array upon the famous plain of MARATHON, where they were completely routed by Miltiades.

The Battle of Marathon is a Pillar of Chronology. It took place 486 years before the Nativity of our Lord, in the year 4223 J.P. = 257 Nab. = 491 B.C. common (see Harmonized Scale of Time, page 40). Eclipse of the moon (7th) observed at Babylon, April 25th, 491 B.C.; 2 digits of the southern limb obscured.

In the month of Tybi (the 5th month of the Egyptian year), 257 Nab. (which began on Dec. 24th, in this particular year, 3508 A.M.; see Nabonassan column, “Harmonized Scale of Time,” page 40), on the 3–4th day of the month (about our April 25–26th, 491 B.C.), as Ptolemy reports, there was at Babylon an eclipse of the moon, half an hour before midnight. See Ptol. Mag. Synt., Lib. IV. cap. 9, where it is writ-

ten as follows: "For the purpose of determining the Node, we have taken the first eclipse observed at Babylon, in the 31st year of Darius I., in the Egyptian month Tybi, 3d to 4th day, in the middle of the 6th hour, in which it is declared that the moon was eclipsed two digits on the south. With this we have compared another observed in the eighth year of Adrian," etc.

Our own verification of the date of this eclipse, agrees with that of Sir. Isaac Newton, and guarantees the accuracy of The Harmonized Scale of Time, which cannot be impugned, and which, when brought down to 1893 A.D., fetches us to 6606 J. P., as shown in Study No. Ten, page 154, and as proved by the Official Ephemerides of Our Race (see the Nautical Almanacs of Washington and Greenwich for 1893 A.D., *q. e. d.*).\*

Now Tybi is the *fifth* Egyptian month (*i. e.*, of the Nabonassan Scale), and as we know that the 1st of Thoth in 492 B.C. fell upon Dec. 24th (see Study No. Ten, page 39, 257 Nab.), we can easily calculate the day on which the 3d and 4th of Tybi fell that year, to wit:

1st month,	Thoth,	hath	30	days.
2d	"	Phaophi,	"	30
3d	"	Athyr,	"	30
4th	"	Choiach,	"	30
Add of the 5th	"	Tybi,		<u>3-4</u>
		<i>i. e.</i> ,	Total,	123-4

\* For commentary on these eclipses see *Chrono-Astrolabe*, by James Bowman Lindsay, pages 75, 80-82; see also H. Grattan Guinness' "Approaching End of Age," page 517, etc., etc.

reckoned from Dec. 24th, inclusive. Or, Dec. 24th to Dec. 31st, inclusive, = 8 days;  $123-4 - 8 = 115-16$  days; and the 115-16th days of the Julian year are April 25-26th, on which, in 491 B.C., this eclipse is found at 11h. 30m. at night, 4223 J.P., as given by Sir Isaac Newton.

We will gladly stand, barefooted and veiled, before the Scientist, who, with mathematical data and proof, which shall be his "*Commission*" of Authority, can shake this statement, in that any work our successors will be able to do upon this rectified Measure of History, will simply increase its accuracy, and only go to prove more and more, that God is true, and His word sure, albeit every man be found to be a liar.

But referring once more to Ptolemy, whose Astronomy we thus accept, we are constrained to take issue with his History except as qualified by other facts explanatory of his accompanying statement that the year in question was the 31st of Darius! It was the 31st of Darius Hystaspes only by reckoning the years of the latter from 227 Nab., which was the 9th *total* of Cambyses, the son of Cyrus the Great. Now the latter actually reigned yet five years longer, but he was in Egypt. Meanwhile, the rebellion of Gomates the Magian spread from the provinces to Babylon itself, and when this insurrection (after the death of Cambyses) was suppressed by Darius, he may have elected to regard his reign as running back and beginning when that of Smerdis did, *i. e.*, back to the year in which Cambyses left Persia for his 6-year Egyptian sojourn.

This is implied by the Behistun Inscription itself; but the Chronologist must enter these premises with understanding, and cannot afford to be misled into dropping 5 whole years from the Scale of Time merely to perpetuate the pride of a Persian king, or to defend the historical sins of omission of an Astronomer who, equally with ourselves, lived long (even 651 years, or a whole cycle of eclipses) after the events he discussed! Modern Astronomers are certainly his peers, and find that "his ways are equal" in the cycles. But there is reason to believe that modern Historians and Chronologists, if they improve their facilities, may be his superiors! At any rate, we can summon to the Bar of Time a host of witnesses that he did not employ, and of whose testimony we believe he must have been ignorant! We refer particularly to Esther, Esdras, Ezra, Haggai, Zachariah and Nehemiah, who were certainly contemporaries of Xerxes and Artaxerxes, and are far more credible as to merely Historical matters than Ptolemy, and whose records agree with the Harmonized Scale of Time without prejudice to the eclipses which it recognizes and to which Ptolemy testifies.

Following Ptolemy, however, and accepting this as the 31st year of Darius Hystaspes' *total* reign, we note that he reigned 10 years longer, to wit: 5 years to reach the 31st of his *sole* reign, as measured from the death of Cambyses (which 31st year was the one in which his son Xerxes the Great became his associate), and 5 years thereafter, at the end of which 10 years Xerxes, in the 6th of this associate reign, became the

sole king of the Medes and Persians, invaded Greece and came to grief, as come they did 10 years after Marathon in the *Stadium*-year of the LXXV. Olympiad! But let us proceed thither, step by step, noting merely ere we start the following recapitulation and guide to further progress:

3476	A.M. = 225	Nab. =	7th of Cambyses' associate reign.
Add 2	2		
3478	" = 227	" =	}
Add 19	19	" =	
*3497-8	" = 246	" =	20th of Darius' total = 14-15 sole.
Add 11	11		
3508	" = 257	" =	}
Add 5	5	" =	
3513	" = 262	" =	}
Add 5	5	" =	
3518	" = 267	" =	}
		" =	

That is, 3518 A.M. is the year of the famous Spring eclipse at Sardis, just before the passage of the Hellespont, and the year in which the *Stadium* of the

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\* This is an excellent example of the difficulty of expressing in whole year numbers the minute accuracies of Chronology. The reader should turn to Study No. Ten, page 38, and draw a lead pencil line *across the Scale*, just above Dec. 3498 A.M. It represents Nov. 19th, 502 B.C., and falls in 246 Nab. The latter, by its overlap, falls too far below 3497 A.M. to show the place of the eclipse without resorting to the double number, 3497-8 A.M., given in the calculation. The matter is just reversed in 3508, when the eclipse comes early in the Nabonassan year!

LXXV. Olympiad was won! If we have patience, we shall reach it in better shape than the Persians did, and stay longer!

(2) **3509** A.M., 490 B.C. The 26-27th of Darius Hystaspes.

Darius was not discouraged by the defeat of his generals, but rather excited to prosecute his purpose against the Athenians in person. He, therefore, sent orders through all the Persian provinces, and devoted three years to perfecting his preparations for the war.

1 (3) **3510** A.M., 489 B.C. The 27-28th of Darius Hystaspes. "LXXIII. Olympiad. Astyalus, the Crotoniate, *Stadium*."

2 (4) **3511** A.M., 488 B.C. The 28-29th of Darius Hystaspes.

3 (5) **3512** A.M., 487 B.C. The 29-30th of Darius Hystaspes.

In this year the Magian religion reappeared in Persia, with the arrival of Zoroaster at the Court of Darius. He came from Media, where Hystaspes, the father of Darius, was himself Governor, and where the Cult had been protected since the uprising against Smerdis. Zoroaster was a reformer, in a sense, having incorporated much that was Mosaic, upon the Magian stock, the which he gathered out of the Hebrew Lore left in Media by "Israel" while lately captive there.

Zoroaster presented Darius with the Zend Avesta (the Book of the Fire Worshipers), bound in 12 volumes, each of 100 skins of vellum. Its chief error was the permission of incest, which the Court and

upper classes of Persia, already practiced. So they reaccepted the ancient worship, nor was incest forbidden until Alexander made laws against it, while the fire worship survived until much suppressed by Mohammedanism, there being remnants thereof, even to this day (1894 A.D.).

**4 (6) 3513** A.M., 486 B.C. The 30-31st of Darius Hystaspes.

In this fourth year, however, Egypt revolted, giving Darius a double trouble. He, therefore, resolved to divide his forces, and send a part, under his son, Xerxes, against Egypt; while he led the rest, in person, against Greece. To this end, he raised his son Xerxes, to the grade of Associate Ruler in the Empire, with the rank of commander-in-chief of the army. And the latter occupied the first year of his associate reign in preparations for the Egyptian campaign. It was the 1000th year after the Exodus, 2513 A.M. + 1000 = 3513 A.M.

**(7) 3514** A.M., 485 B.C. The 31-32d of Darius Hystaspes. The 2d of Xerxes associated.

In the Spring of this year, Xerxes marched against and completely conquered the Egyptians, making their bondage heavier than before. League with the HERNICANS, and Agrarian Law carried by Cassius, Consul the third term.

“LXXIV. Olympiad. Astyalus, the second time, *Stadium*.” Æschylus gains the prize for tragedy.

**1 (8) 3515** A.M., 484 B.C. The 32-33d of Darius Hystaspes. The 3d of Xerxes' associated.

He left his brother Achemenes, Governor of the

Egyptians, and returned to Susa by Spring, *i.e.*, having been gone only a year. Herodotus, "the Father of History" was now born at Halicarnassus.

**2 (9) 3516** A.M., 483 B.C. The 33-34th of Darius Hystaspes. The 4th of Xerxes associated.

Zoroaster, having reëstablished his religion in Persia, returned to Bactria as Archimagnus, where he reigned in Spirituals, as Darius did in Temporals, through all the Empire, whereby some have called him King of Bactria. But having endeavored to proselyte Argasp, the King of the Oriental Scythians, and to enforce his argument with the authority of Darius, the Scythian, who was an ardent Sabian, invaded Bactria, defeated the Persian forces, and slew both Zoroaster and Hystaspes, the father of Darius, in 3517 A.M. *q. v.* Gelon Tyrant of Syracuse.

**3 (10) 3517** A.M., 482 B.C. The 34-35th of Darius Hystaspes. The 5th of Xerxes associated. But Darius routed the Scythian before he could retreat, rebuilt the Fire Temples he had destroyed, and became Archimagnus, himself, though he enjoyed not the Spiritual dignity above one year, and at his death he ordered it to be engraved upon his tomb that he was master of the Magians or *Head of the Church!*

All of these events had greatly interfered with the plans of Darius, whose religious duties now chiefly occupied his attention. In the meantime Xerxes had gained military prestige, and succeeded in stirring up all the Empire against the realm of Grecia [see Dan. xi. 2, where Xerxes is the fourth king referred to, to wit: When Daniel had this vision, Cyrus, the



Great Persian, was sole ruler of the Medes and Persians (3470 A.M.). The 3 succeeding Kings were (1) Cambyses, (2) Smerdis the Magian, (3) Darius Hystaspes, hence Xerxes is the fourth].

But it was the activity of the 4th, this Xerxes (who was the Ahasuerus of Esther), that finally consummated the matter and brought it to grief! Accordingly Xerxes pushed the preparations for the invasion of Greece to their completion by the Fall of (482 B.C.)

4232 J. P.

War between Veientians and Romans.

**4 (10-11) 3518** A.M., 481 B.C. The 35-36th of Darius Hystaspes, 6th of Xerxes associated, and later on the 1st of Xerxes' sole reign.

In the Autumnal beginning of this year Xerxes marched the Persian army to Sardis where he spent the Winter. This was 10 years after the Battle of Marathon. The failing health of Darius prevented his joining the expedition. So Xerxes early in the Spring led his army across the Hellespont upon two bridges of boats.

This army was enormous, 2,317,610 men, having 1207 ships of war besides 3000 galleys, transports, etc. He recruited 300,000 more from the Grecian countries that submitted to him upon this invasion, and added 220 ships aboard of which were 24,000 men.

So that when he reached the Straits of Thermopylæ his army alone numbered 2,641,600 men besides endless camp followers. Herodotus estimates the total number of people who followed him at 5,000,000; which is to be esteemed as just in that he is the most

ancient writer of the war, lived in that age, and in that this best agrees with the monuments, and the general accounts of the ancients, all of whom reckon this army the greatest ever brought into the field.

It was in the Spring of this year (3518 A.M.) that Xerxes left Sardis for Abydos. "At the moment of their departure, the sun, which before gave his full light, in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded." Herod. Lib. VII. c. 37).

This total eclipse occurred at Sardis on April 19th (just two days before the 272d year of Rome, A.U.C., ended) at 6h. 9 min. 13 sec. morn. B.C., 481 common, as verified by Page in "New Light from the Old Eclipses."

It was just at this time that Darius died, and Xerxes, though away, succeeded to the Persian throne, commencing his 21 calendric years of sole reign as commonly measured (to wit: 3518 A.M. to 3538 A.M., parts of each inclusive, but in reality just 20 full solar years). Let us therefore fix the details of this important era, ere we accompany the Persians further.

Xerxes, in the 6th year of his associated reign, and just after the 36th of his father had begun, to wit: on or before Nisan 1st, 3518 A.M. (= 4233 J.P. = 296, Olymp. = LXXIV. 4 Olympiad = 272 A.U.C = 267 Nab. = 481 B.C. common =  $477\frac{3}{4}$  years before the Nativity see Harmonized Scale of Time, page 40), came to the throne and began his sole reign.

"LXXV. Olympiad. Astyalus, the third time,

*Stadium* (481 B.C.). The Olympiads from the LXXV. to the CXIX. are preserved in Diodorus Siculus (Lib. XI.—XX.). These the learned reader will find it useful to compare with the list here given by Eusebius. In the LXXV. Olympiad Diodorus calls the victor Asylus, the Syracusan,—because Astylus, or Astyalus, though a Crotoniate, professed himself to be a Syracusan' (see Pausanias, vi. 13).

Now, Herodotus further informs us (Lib. VIII. c. 26) that when Xerxes reached Greece the people were celebrating the Olympic games, the which is further verified by the Harmonized Scale of Time, page 40, where it will be seen that the 297th year of the Olympiadic Scale was the first year of the LXXV. Olympiad, and that it falls in the proper place against the July full moon of 3518 A.M., *i.e.*, in that of 481 B.C. common.

Another eclipse which took place October 13th in 481 B.C. (but of course in 3519 A.M.!) while the Spartans were working on the wall to protect Sparta against the Persians under Xerxes, verifies these calculations and our Measure of History, while at the same time it demonstrates that the received Olympic Scale has been commonly placed one year too low, as previously demonstrated to the echo by William M. Page in his "New Light from the Old Eclipses."

How Leonidas, King of Sparta, fell at THERMOPYLÆ, and how the little Grecian fleet under Themistocles destroyed the vast Armada of the Persians, at SALAMIS, which forced Xerxes to retreat in haste to the Hellespont; how Xerxes fled back to Sardis, leaving

Mardonius, with bare 300,000 men, to act as rear guard and retrieve his fortunes if possible; and how, in just about a year, all of his vast army was destroyed except 40,000 men who escaped under Artabazus to Byzantium and thence to Asia, we leave for the Historian to clothe properly upon this skeleton. The Persians never came again into Greece; but in later days a greater than Xerxes led the Grecians into Persian places! (Dan. xi. 3).

**5 (11-12) 3519** A.M., 480 B.C. The 7th of Xerxes; 1-2d of sole reign. Eclipse above referred to.

But Xerxes' heavy loss of men was made up by the vast spoils of Greece, and to this he added the spoil of all the Asiatic Temples, save that of Diana, and even wrecked those of Babylon, as foretold by Isa. xxi. 9 (Jer. 1. 2, and li. 44, 47, 52), and so gathered up the treasures of ages in his retreat, which was somewhat slow now, because he was well within his own domain.

Battle of Plataea, Mardonius defeated and slain. Battle of Mycalë. Siege of Sestos, 480 B.C.

**3520** A.M., 479 B.C. The 2-3d of Xerxes' sole reign. Xerxes pleaded that his despoiling of the Sabian Temples of Babylon was done because he was a Magian. Ortañes (then Archimagnus) was with him as captain of the army and influenced him to demolish all the Idol Temples on his way (Cicero de Legibus, Lib. II.). Meanwhile the Grecian fleet sailed to the Hellespont to destroy the bridges of Xerxes and found them gone with the storms, but what materials they found they brought to Athens and laid up as

monuments. About this time Æschylus, the tragedian, flourished.

Now Xerxes, while at Sardis, had fallen in love with his brother's wife, and, failing of reciprocation, fell in love with her daughter, Aztayuta, whom he gained. His own Queen, Hamestris, was already noted for her haughty cruelty, and believing that the mother was at fault, begged Xerxes, on his birthday, to have her placed within her power. Xerxes granted the request and Hamestris forthwith mutilated her. Whereupon her husband fled with all his family towards Bactria, where he was governor, but on the road was cut off by order of Xerxes, who thus became a fratricide (Herod. Lib. IX.).

This same Queen Hamestris, at a former time, had caused fourteen noble Persian youths to be buried alive as an offering to the Infernal Gods! She was none other than Vashti the Queen, and Xerxes was the Ahasuerus of Esther, whose story soon begins.

The King was now settled at Susa, with his spoils, and was ready for a reckless species of triumph. So in the 3d year of his reign he made the feast to all his nobles as detailed in the first chapter of Esther (i. 1-22).

Surrender of Sestos. Athenian walls rebuilt. Hiero I. succeeds Gelon in Syracuse.

HERE BEGINNETH THE BOOK OF ESTHER.

**3521** A.M., 478 B.C. The 3-4th of Ahasuerus, or Xerxes (9th of total reign).

The Feast of Ahasuerus lasted from the Fall and Winter of this year, even to the Spring, commenc-

ing with the Religious Autumnal celebrations of the year. Upon the Hebrew Calendar its 180 days ran VII. Sacred, 1st civil month, 30 days + VIII., 29; + IX., 30; + X., 29; + XI., 30; + XII., 29  $\equiv$  177; + 3 days of Nisan = 180. This feast was followed by a special one of 7 days to the people who were at Shushan the Palace—from Nisan 4th to 10th inclusive.

Now Vashti, or Hamestris, also made a feast unto the women during these seven days, and it came to pass on Monday, the 10th, that the incidents recorded in Esther i. 10-22, led to her disgrace, and finally to her divorce.

**3522** A.M. 477 B.C. The 4-5th of Xerxes, or Ahasuerus (10th total). Pausanias offers to betray Greece to Xerxes. In the meantime the King began to look about for another Queen (Esth. ii. 1-4); but the measures set on foot occupied no little time as an analysis of the Chronology involved, and clearly set forth in the Book of Esther, will demonstrate.

“LXXVI. Olympiad. Scamandrus, Mitylenian, *Stadium*.

The death of Anaxilaus, of Rhegium. Scyros taken by Cimon. Pindar, Olymp. XIV. Phrynicus victor in tragedy. Simonides at the age of 80 gains the prize.

**3523** A.M., 476 B.C. The 5-6th of Ahasuerus, or Xerxes (11th of total reign).

The Lacedæmonians discover the treachery of Pausanias, recall and execute him (Thucyd. Lib. I. 4). In the meantime the harem of Ahasuerus was rapidly filling up.

**3524** A.M., 475 B.C. The 6-7th of Ahasuerus (12th of total reign).

1 Civil, VII. Sacred Month.

“Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;\* who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.” (Esth. ii. 5-7.)

2 Civil, VIII. Sacred Month

3 “ IX. “ “

4 “ X. “ “

1 5 “ XI. “ “

“So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's

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\* It was Kish who had been carried away captive, not Mordecai.

house: and he preferred her and her maids unto the best place of the house of the women.

“Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women’s house, to know how Esther did, and what should become of her.

“Now when every maid’s turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king’s house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.”

(Esth. ii. 8-9; 10-11; 12-14.)

	2	6	Civil,	XII.	Sacred	Month.
	3	7	“	I.	“	“
	4	8	“	II.	“	“
	5	9	“	III.	“	“
	6	10	“	IV.	“	“
1	7	11	“	V.	“	“

(Esth. ii. 12-14.)

2	8	12	Civil,	VI.	Sacred	Month,
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3 9 13 Civil, Intercalary Month.

The political incidents of this year were uneventful in Persia. Esther spent its final nine months in the women's house gaining favor with Hegai. The 300 Fabii put to the sword by the Veientes at the Cremera.

**3525** A.M., 474 B.C. The 7-8th of Ahasuerus (13th total reign).

4 10 1 Civil, VII. Sacred Month.

5 11 2 " VIII. " "

6 12 3 " IX. " "

4 " X. " "

Tuesday, 1st day. "Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign" (Esth. ii. 15-16) (14).

Wednesday, 2d day, Esther ii. (14)

Thursday, 3d day, Esther ii. 1st half of 17th verse.

5 Civil, XI. Sacred Month.

6 " XII. " "

7 " I. " "

Owing to the preparations incident and necessary to such an event, the Feast of Esther (ii. last half of verse 17-20 inclusive) probably did not take place before Nisan, and lasted, we judge, like that of

Vashti, for seven days. Her coronation ceremony may be assigned to Sabbath, the 1st of Nisan of the year, and the festivities to the following six days.

**3526** A.M., 473 B.C. The 8-9th of Ahasuerus (14 of Xerxes' total).

Birth of Artaxerxes Longimanus, the son of Xerxes by Esther, on Monday, the first day of the Civil year (so interpreted). He was the last and youngest son of Ahasuerus and succeeded his father in his 13th year.

Themistocles accused of treason by the Lacedæmonians, tried, and acquitted. In those days Mordecai providentially discovered the plot to murder Ahasuerus, which eventually led to his elevation to Prime Minister of Persia (Esth. ii. 21-23). The reference to this event in the Apocryphal Book of Esther (xi. 2) is manifestly mistranscribed by some of the parties mentioned in verse 1, since Esther was not brought before Ahasuerus until the seventh year of his sole reign. The dream and discovery of Mordecai may have been in the Nisan of this year, which would be the second of Esther's queenhood.

"LXXVII. Olympiad. Dandinus (Gr. Dandanus) Argive, *Stadium*."

**3527** A.M., 472 B.C. The 9-10th of Ahasuerus (15 of Xerxes' total). Themistocles, banished from Athens, surrenders at Susa to Xerxes, where he finds protection, and 200 talents as the price of his own head! In the meantime Cimon, the brave son of Miltiades, sails from Athens and conquers Thracians and some of the Persian Island strongholds.

In this year Ahasuerus raised Haman into high

avor, and all men revered Haman. "But Mordecai bowed not, nor did him reverence." This surprised all concerned and led to serious events as time went on (Esth. iii. 1-3).

Mordecai (who would not bow to an Amalekite!) stands here as a significant type of one who later declined to worship the Arch Amalekite himself, and the hidden Chronological reference is perfect.  $3527\frac{3}{4}$  (June 21st) +  $468\frac{1}{2}$  (*i. e.*, 490 lunar years) =  $3996\frac{1}{4}$  A. M. (*i. e.*, Dec. 25th, 4 B. C.)!

**3528** A. M., 471 B. C. The 10-11th of Ahasuerus (6th of Xerxes' total). Cimon, continuing his victories, sailed with 200 ships to Asia, where he was joined by 100 sail of the allies. He takes a great Persian fleet manned by 20,000 men, and, landing the same day, defeated a Persian army which was mustered at the mouth of the River Eurymedon for some great purpose. He next destroyed 80 Phœnician ships that were bound to join the Persian fleet, and returned in joy to Athens.

Now it came to pass when they spake daily unto Mordecai, and he harkened not unto them, that certain of the servants of Ahasuerus, who were envious of his rectitude, reported the matter to Haman himself; and the fact that Mordecai was a "Jew" was also reported. Then was Haman full of wrath; but as he was not yet sufficiently settled in his high estate to risk so sweeping a revenge as his injured pride demanded, he contained himself and laid his plans with that subtle certainty which always over-comes its own aim (Esth. iii. 4-6).

The *Comitia Tributa* appointed through the instrumentality of Volero. It was an assembly of the "Tribes" of Rome, wherein each freeman, rich or poor, had an equal vote in his own tribe, and by a majority of the sentiments of the several tribes, the *Tribunes*, *Ediles*, and *Priests*, etc., were chosen. This body also made the laws, called, *Plebiscita*, punished misdemeanors, but not with death; made peace, but not war, and greatly extended the power of the commons.

**3529** A.M., 470 B.C. The 11-12th year of Ahasuerus (17th of Xerxes' total).

Cimon, sailing to the Hellespont, drove the Persians out of the Thracian Chersonesus, and subdued all the countries as far as, but except, Macedonia, for not also subduing which he was tried for his life when he returned to Athens, and narrowly escaped condemnation. This series of losses put an end to Xerxes' thoughts of a Grecian war, and we hear but little more of him in Grecian History, while the special interest centered in the story of Esther, his lovely queen, now reaches its climax, for we read that it was in the first month (that is, the month Nisan, in the 12th year of King Ahasuerus), that Haman's plans were completed.

So in this auspicious month they cast Pur, *i. e.*, the lot, before Haman from day to day, and from month to month to the 12th month, that is the month Adar (Esther iii. 7), the explanation of which is as follows:

Haman had resolved to obtain revenge upon the whole Jewish nation in satisfaction for the insult cast

upon him by Mordecai. He therefore called his diviners together upon the first day of Nisan, which was the first Jewish month, in order that by their lots and conjurations they might determine the most "lucky" day of the Jews' own calendar for executing his design. These magicians went about the matter in a manner very similar to that still pursued by fellows of their ilk.

They assigned a day to each of the 12 Hebrew calendar months, and cast lots upon each day in succession for all the several days contained in each of the months typified. The process took just 12 days during which they cast 354 separate lots, and selected the one which appeared to them the most propitious for Haman, and the most malignant to Mordecai. Thus upon Sunday, the 1st, they cast 30 lots, from day to day, *i. e.*, severally for each of the 30 (see calendar) days it represented; and so on for 12 days, from day to day, and on each day 29 or 30 lots alternately, until one had been cast for each day of the Jewish year, and the results of the whole divination compared, and the selection made, according to the so-called "laws" (?) of those who "peep and mutter."

Now the choice (lot = Pur) fell upon the XII. sacred month, which is Adar, even upon the 13th day hereof. So Haman was settled as to the day. Hence, Haman sought the king at once, early in the evening, even on Friday, the 13th day of the month, *i. e.*, the one on which his divinations were to be consummated, as he presumed, auspiciously (Esth. iii. 7-11) 3529 A. M.

We shall now present the Chronological scheme upon which the succeeding dates of Esther become intelligible, and prove themselves to be accurate history, leaving our readers to fill in most of the comments as they re-peruse the canonical book itself. It will be noticed that from the 1st of Nisan, 3529 A.M., to the 23d of Sivan (the III. Sacred month), even 82 days inclusive (or 84 to and including the welcome Sabbath, Sivan 25th),\* we have a detached sequence of dates, or at least a group of Chronological links, so related as to bind them into one continuous log-book. Bearing this in mind, and noting the reference to periods of days mentioned in the account itself, the reasons of the columns of figures attached to the following almanac of these three months will be apparent to such as desire to follow us minutely.

## ALMANAC.

I. Sacred (7th civil) month of 3529 A.M., it being in the 12th year of Ahasuerus (Xerxes) just begun (Esth. iii. 7).

Sunday,	1st,	30	lots	cast†	for the 30	days of Nisan.
Monday,	2d,	29	“	“	29	“ Zif.
Tuesday,	3d,	30	“	“	30	“ Sivan.

\* This whole study of Esther is typical of greater things, for the full 84 days ( $12 \times 7$ ) being taken as representing 84 years in the past, refers back to ( $3529 - 84 =$ ) 3445 A.M., a year which we have already seen to be of supreme importance on the scale of time (Study No. Eleven, pages 138-142) while 84 weeks of years (12 Jubilee periods— $84 \times 7 = 588$  years), reckoned from 3445 A.M., just fetch us through the 70 weeks (490 years) that measure from Ezra to a most important Sabbatic year.

† Severally, or day by day.

Wednesday,	4th,	29	lots cast for the 29 days of Tamuz.
Thursday,	5th,	30	“ “ 30 “ Ab.
Friday,	6th,	29	“ “ 29 “ Elul.
Sabbath,	7th,	30	“ “ 30 “ Tishri.
Sunday,	8th,	29	“ “ 29 “ Bul.
Monday,	9th,	30	“ “ 30 “ Chisleu.
Tuesday,	10th,	29	“ “ 29 “ Tebeth.
Wednesday,	11th,	30	“ “ 30 “ Shebat.
Thursday,	12th,	29	“ “ 29 “ Adar.

The divinations upon this last or twelfth day began and lasted longer than the rest, for they were not only for the twelfth month in particular, but the comparison of all the lots now took place, resulting in the selection of the 13th day of the XII. Sacred month (which of course fell in 3530 A.M.). As soon as the augurs announced the solution of the fatal Horoscope, Haman repaired to the king and gained the coveted permission, and upon the following day he put his nefarious scheme into operation (Esther iii. 8-13)

The letters (like all edicts) were of course sealed and secret until officially promulgated at some specified date, and from the after context detailing the immediate effect of their official announcement 66 days later, it is certain that it was not published to the people of Shushan before the 18th day of the III. Sacred (9th civil) month, at which time, by post haste, it had reached a radius of at least 1,260 miles (less than 20 miles per day) in all necessary directions (for instance from Susa to the Bosphorus), and so come to the very borders of the most remote provinces of this typical Anti-Christian empire!

Let us now return to the Almanac, and, repeating the 12th day of Nisan, pursue the skeleton of its remarkable chronology towards the critical date in question.

Nisan, the 7th Civil, *i. e.*, calendric, month of 3529 A.M., continued.

1, Thursday, 12th (day  $\frac{4}{10}$  gone).

Divination begun early in the morning; completed about 3h. 36 min. afternoon (Esth. iii. 7-11).

2, Friday, 13th, 1.

Haman seeks an evening audience while calling at Court, and is successful; orders issued at once. Scribes come together in the morning and letters written (Esth. iii. 12; 36 days to 18th of 2d month).

3, Sabbath, **14th**, 2.

Posts sent out (Esth. iii. 13).

1, 4, Sunday, 15th, 3.

Passover season begins! (but subject to injunction of Deut. xvi. 5-6!).

2, 5, Monday, 16th, 4.

3, 6, Tuesday, 17th, 5.

4, 7, Wednesday, 18th, 6.

Thirty days to Esther's last summons (Esth. iv. 10-17).

5, Thursday, 19th, 7, 1.

6, Friday, 20th, 8, 2.

7, Sabbath, **21st**, 9, 3.

Passover season ends (an High Day, but conditioned, Deut. xvi. 5-6).

1, Sunday, 22d, 10, 4.

Wave sheaf day when in Palestine.

2, Monday, 23d, 11, 5.

3, Tuesday, 24th, 12, 6.



4,	Wednesday,	25th,	13,	7.
5,	Thursday,	26th,	14,	8.
6,	Friday,	27th,	15,	9.
7,	Sabbath,	28th,	16,	10.
8,	Sunday,	29th,	17,	11.
9,	Monday,	30th,	18,	12.

II. Sacred (8th civil) month, 3529 A.M.

10,	Tuesday,	1st,	19,	13.
11,	Wednesday,	2d,	20,	14.
12,	Thursday,	3d,	21,	15.
13,	Friday,	4th,	22,	16.
14,	Sabbath,	5th,	23,	17.
15,	Sunday,	6th,	24,	18.
16,	Monday,	7th,	25,	19.
17,	Tuesday,	8th,	26,	20.
18,	Wednesday,	9th,	27,	21.
19,	Thursday,	10th,	28,	22.
20,	Friday,	11th,	29,	23.
21,	Sabbath,	12th,	30,	24.
22,	Sunday,	13th,	31,	25.
23,	Monday,	14th,	32,	26.
24,	Tuesday,	15th,	33,	27.
25,	Wednesday,	16th,	34,	28.
26,	Thursday,	17th,	35,	29.
27,	Friday,	18th,	36,	30.

Esther's last visit (by summons) to the King.

28,	Sabbath,	19th,	37,	1.
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“These 30 days” (5 × 6) begin here (Esth. iv. 11).

29,	Sunday,	20th,	38,	2.
30,	Monday,	21st,	39,	3.
31,	Tuesday,	22d,	40,	4.

32,	Wednesday,	23d,	41,	5.
33,	Thursday,	24th,	42,	6.
34,	Friday,	25th,	43,	7.
35,	Sabbath,	26th,	44,	8.
36,	Sunday,	27th,	45,	9.
37,	Monday,	28th,	46,	10.
38,	Tuesday,	29th,	47,	11.

III. Sacred (9th civil) month, 3529 A.M.

39,	Wednesday,	1st,	48,	12.
40,	Thursday,	2d,	49,	13.
41,	Friday,	3d,	50,	14.
42,	Sabbath,	4th,	51,	15.
43,	Sunday,	5th,	52,	16. 1.

Pentecost, if reckoned from the 1st day of the Feast this year, is a remarkable special case, for the week-day Sabbath, of Passover season, fell the *last* day of the Feast!

44,	Monday,	6th,	53,	17, 2.
45,	Tuesday,	7th,	54,	18, 3.
46,	Wednesday,	8th,	55,	19, 4.
47,	Thursday,	9th,	56,	20, 5.
48,	Friday,	10th,	57,	21, 6.
49,	Sabbath,	11th,	58,	22, $7 \times 7 = 49$ .
50,	Sunday,	12th,	59,	23,

Pentecost fully come. By exception, the Pentecost season of 7 days may have really begun here!

Monday,	13th,	60,	24,	1.
Tuesday,	14th,	61,	25,	2.
Wednesday,	15th,	62,	26,	3.
Thursday,	16th,	63,	27,	4.
Friday,	17th,	64,	28,	5.

Sabbath, 18th, 65, 29, 6.

Sunday, 19th, 66, 30, 7.

(Esth. iii. 14-15; iv. 1-3; 4-9; 10-17.)

Upon this 66th day the Decree was published throughout the realm, the posts having been hastened by the King's commandment. (N.B.—Place a period (.) after "commandment" in Esth. iii. 15.) "And the decree was published in Shushan the Palace" (*i. e.*, at this same time), "and the King and Haman sat down to drink; but the city of Shushan was perplexed."

The whole of chapter iv. belongs to one day, to wit: to Sunday, the 19th day of the III. month. Mordecai was not a man to waste time, or hesitate in the face of great exigencies! And the student will note the parallelism of these four days, with the four that extend from the day of Crucifixion to that of Resurrection, both inclusive, to wit: SUNDAY, Monday, Tuesday, WEDNESDAY, as to Esther; and THURSDAY, Friday, Saturday, SUNDAY, as to the Saviour.

(1) Monday, 20th, 67. The first day of the general 3-day fast for Esther, began with the sundown beginning of this day: day and night, even three days did the Jews at Shushan fast; and day and night, even three days did Esther's maidens fast, and Esther fasted (Esth. iv. 16-17).

(2) Tuesday, 21st, 68. The second day, day and night, even the evening and the morning of the fast of Esther.

1 (3) Wednesday, 22d, 69. The third day, evening and morning, of the general fast of the Jews, and of Esther's maidens. But it came to pass that

in the morning Esther herself put on her royal apparel, and, appearing at Court, obtained favor of the King, who accepted the invitation to the banquet of wine, and sent for Haman *in haste*. So Ahasuerus and Haman came to the banquet. (This must have been a midday feast!). Note the significance of "3 days" and "on the 3d day" as here employed, and compare with the same use of the term with reference to Jonah; and the period from the Crucifixion to the Resurrection.

But Esther deferred her petition until "the morrow," and the King and Haman departed. The latter was again slighted by Mordecai. Zerash therefore advised him to prepare a gallows 50 cubits high ( $50 \times 21'' = 87\frac{1}{2}$  feet), and on the morrow to appeal unto the King and secure Mordecai's execution. The gallows was accordingly begun at once at Haman's home, probably upon the roof thereof, the work lasting all night.\* Now the 3d day of the Fast ended with sundown † (Esth. v. 1-4, 5-14) of this day, and

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\* 50 cubits, at 21'' each = 1050'' =  $87\frac{1}{2}$  feet, not at all over high as some scoffers are prone to make it; a tall pole erected in the court of Haman's palace would easily have accomplished his object, or, if his palace was 49 to 50 feet high, in that city of lofty walls and buildings, a scaffold of 37 feet would have covered the requirements. The men who raise puerile objections to the Bible are perhaps "fools" who say, in their hearts at least, "There is no God."

† 62 weeks of years later =  $62 \times 7 = 434$  years, is in (3529 + 434 =) 3963 A.M. Upon the anniversary of this fast, Herod captured Jerusalem, and 27 years before, upon the same anniversary, Pompey captured the city, 3936 A.M.

2 Thursday, 23d, 70th day, with the same sundown, the great day which was to decide the fates of Judah, Mordecai and Esther, began; and though the "evening" darkened into night, we may be sure that few of those concerned in preparations for the morrow found much sleep. It is particularly recorded that the King himself, finding sleep impossible, sent for the Court Recorders and occupied himself by listening to the official Chronicles of the Realm.

Now in the course of time he fell upon the case of Mordecai, to whom, he was reminded, he owed his life, and upon inquiry he found that no reward had been conferred upon this faithful servitor. We may be sure that the discovery of the King fell at the identical instant of the day which completed the 70 days that had exactly transpired since the consummation of the Divination; and that Haman's early audience with the King was equally true to the expiration of an exact heptade (70 days of 24 hours each to the instant), dating from his first audience on the evening of the 13th of Nisan.

It is recorded that Haman, having come to see the King with reference to the hanging of Mordecai, was found in the court when the King (seeking to honor this same Mordecai) had finished the records bearing on the matter; so by command Haman came before the King (Esth. vi. 1-6).

The tables were now turned. Those who cast "lots" reckon not of the God who overrules the chances, and they are doubly blind who calculate

that evil, plotted against those whom Jehovah chasteneth, will be suffered to prosper beyond the point at which the proper "temper" has been given in the furnace of affliction! Haman, caught in his own pride, was now forced to make all haste and honor Mordecai, his enemy, in the King's name (ceremonies over by 10 a.m.), the King himself knowing him to be a Jew! (Esth. vi. 6-11). Exactly 2300 years later the freedom of London was open to the Jews! (3529 9th month 23 day + 2300 = 5829 9th month 23 day = 1831½ A.D.).

Haman now hastened home and related his misfortunes to his friends who were justly filled with forebodings, and while they were yet talking the King's chamberlain came in haste to bring Haman to Esther's second banquet, set apparently for noon of that day! (Esth. vi. 12-14).

The incidents that wound up Haman's career now rapidly culminated (Esth. vii. 1-10), and Ahasuerus gave Esther all of Haman's possessions, and, Esther having told the King of her relation to Mordecai, the King gave his ring to Mordecai and installed him in Haman's place of favor, while Esther set him over Haman's House! (Esth. viii. 1-2).

Then Esther spake again to the King, and with tears besought him for her people, and the King held out his golden sceptre to her. But, in that a Decree of the Medes and Persians could not be reversed, the King gave Mordecai authority to write a second Decree, by virtue of which the Jews throughout the realm were granted permission to stand for their lives

(upon this day set by Haman for their destruction), and to resist unto the death and despoliation of all who should attempt to enforce the first decree (Esth. viii. 3-8).

“ Then were the King’s scribes called ” *at that time*, to wit: in the III. Sacred (= 9 civil) month, *i. e.*, the month Sivan, on the 23<sup>d</sup> day thereof (even in the afternoon of this eventful day, thus confirming our arrangement of the Chronology (Esther viii. 9) as herein set forth); and Mordecai had the letters written in the King’s name, and sealed them with the King’s ring; and the busy day ended (Esth. viii. 10, first half of verse).

**3** Friday, 24<sup>th</sup>. But the work went on, pressed by the King’s command. So the posts were leaving all that night, and in the morning the Decree was given out at Shushan the Palace, and Mordecai went forth, clothed in royal attire, and the city of Shushan rejoiced, and the Jews thereof had a day of festivity. And it is recorded also that wheresoever the King’s commandment came the Jews had a feast and a good day, and the fear of them fell upon all concerned. (Esth. viii. 10-17.)

Sabbath 25<sup>th</sup>. Now the Sabbath closed the week—a welcome day of rest. The story of Esther next moves forward to the XII. Sacred month (eight months in advance, and therefore in the next year, 3530 A.M., the 6<sup>th</sup> civil month thereof, *q. v.* (Esth. xi.). In the meantime, as we have other important and intermediate Chronological data to set in order, we shall approach the days of Purim more regularly.

IV. Sacred (10th civil) month,

V. Sacred (11th civil) month,

VI. Sacred (12th civil) month,

with which the civil year 3529 A.M. ends, the Sacred year being half over, and it being still the twelfth year (also half over) of Ahasuerus' sole reign.

**3530** A.M., 469 B.C. The 12-13th of Ahasuerus' sole reign (*i. e.*, the 18th of Xerxes' total). We have already set forth the importance of the Solar New Year's day of this year (*i. e.*, of its Autumnal Equinox) in a former Study (see "The Infinite Accuracy of Prophecy," Study No. Seven, pages 54-70), wherein we summed up the bearings of the double Messianic prophecy contained in II. (IV.) Esdras xiv. 10-12. It now becomes necessary to present the calculation in its most accurate form, and to set it in its more appropriate place, *i. e.*, at the date to which it refers, and at the one *on* which, as we believe, it was actually received by Esdras.

Hitherto we have been forced to satisfy our readers with several approximations as to the date in question, nor have even these been criticized. It now remains to be demonstrated that the solution afforded by the True Chronology is accurate to the last degree, and that it rivets the conversation of the angel and Esdras to the equinox in question. From our notes, made immediately after completing this calculation, we therefore quote as follows:

"On March 25th, 1891, Mr. C. G. Dixon (a real estate agent, No. 152 La Salle street, Chicago, Ill., room 15) whom I have never seen, wrote me a very



important letter (mailed March 27th, 7 A.M.) calling my attention to the Angel's statement in Esdras, and commenting upon it in general terms as to certain time functions contained in the Bible. At the close of his letter he says: 'I am anxious that some one who has the necessary ability should look into the matter of these hitherto mysterious numbers and publish to the world what the spirit reveals as the truth.'

"I received the letter on Saturday evening, March 28th. I did not read it until Sunday, the 29th (to-day) when I was particularly struck with the character of his data. My several newspapers of the past week were full of Purim stories, particularly the *Jewish Messenger* for March 27th, and, though I am confident that Mr. Dixon was ignorant of the fact, as he makes not the remotest reference to Esther, or Purim matters, I was deeply struck with the very fact that his letter was dated March 25th, 1891, which was the last day of the Feast of Purim for this year.\* Hence, I at once turned to Esdras and verified the quotation, recognizing the 10-13th verses as a veritable Chronological riddle of the utmost interest, to wit:

" '10. For the world hath lost his youth, and the times begin to wax old.

" '11. For the world is divided into twelve parts and ten parts of it are gone already, and one-half of the tenth part.

" '12. And there remaineth that which is after the one-half of the tenth part.

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\* Modern Jewish calendar.

“ ‘ 13. Now, therefore, set thine house in order and reprove thy people, comfort such of them as be in trouble: and now renounce corruption,’ etc.

“ I then turned to the Book of Esther, and formulated the events therein recorded upon the True Chronology, making the accompanying Almanac” [*i. e.*, the same which we publish in this Study No. Twelve and are now studying *in situ*, or where it belongs]. “After which, I devoted my close attention to the foregoing Riddle, when, to the Glory of God, with His Help, and with devout thanks therefore, I solved the matter to my own deep admiration and astonishment. . . . This calculation verifies the bulk of the Book of Esdras as historically correct, an authentic book, and the deep Messianic nature of the Prophecy—so minutely fulfilled—demonstrates that many of the Jews are right in regarding the body of the book as canonical and sacred.” It was known to Josephus who was severely criticized for following it, and at the end of the Arabic version it is even called the First book of Ezra. The fact is, its yet-to-be authenticated parts could easily have been written by Ezra himself, for the year under consideration, 3530 A.M., was but fourteen years before the 7th of Artaxerxes (3544 A.M., *q. v.*) when Ezra actually went up to Jerusalem.

The Book of Esdras is made up of many separate visions, which, like those of Daniel, are scattered and obscurely dated, much to the confusion of the general reader; but, as in the case under consideration, we are confident that a careful analysis will

always reveal their secret. Without further discussion therefore, we proceed to the solution of the Riddle of Esdras.

#### DEMONSTRATION.

Let it be noted that the solar year 3996 A.M. of the genealogies of the sons of Adam began on September 22, at  $x$  hours before the succeeding sunset. Add now, to the 8 days and  $x$  hours of September, 31 days for October, 30 for November, and 24 days and  $y$  hours to reach the part of the day beyond sundown of December 25th, at which the Nativity occurred, and we have as a sum total, 93 days and  $x+y$  hours, at which, beyond the Autumnal Equinox, the Nativity occurred.

Adam's "world," therefore (which in Esdras' day, the angel said, had "lost its youth"), when reckoned by the years of the genealogies of the first Adam to the birth of the Second Adam—was exactly

(a) 3996 years 93 days and  $x+y$  hours long.

Now, the Angel's division of this time or "world" placed  $\frac{1}{2}$  of  $\frac{1}{10}$  thereof *before* the date of the conversation, the balance being future. But  $\frac{1}{2}$  of  $\frac{1}{10} = \frac{1}{20}$ , and  $\frac{1}{2}$  of  $\frac{1}{10} + \frac{1}{20} = \frac{3}{20}$ . Therefore,  $\frac{5}{6}$  of the time covered was in the past, and  $\frac{1}{6}$  of it to *come*!

(b) But  $\frac{5}{6}$  of (3996 years, 93 days and  $x+y$  hours)

equals 3529.8 years, 82.15 days and  $\frac{5}{6}(x+y)$  hours. Now the Ancient Hebrew year was a Lunar one (taken for calendric purposes at 354 days, just as we take our solar year at 365 days) but its absolute value was 354.3671 days. Hence .8 of such a year equals 283 days, 11 hours and nearly 51 minutes (*i.e.*,

50m. 54s. —), and .15 of a day = 3 hours and 36 minutes, which values, when substituted in equation (b) give us (c) 3529 years, 365 days, 15 hours, 27 min. +  $\frac{5\frac{3}{6}}{60}(x+y)$  h. But as 1 Solar year = 365 days, 5 hours, 48 min., 50.885 seconds, this equation can be still further reduced to

(d) 3530 years, 0 days, 9 hours, 39 min. and  $(\frac{5\frac{3}{6}}{60}(x+y))$  hours, —50.885 sec).

Without further calculation therefore, it is apparent that the overplus falls into the 1st day of the Solar year, and as much after 3 o'clock a.m. (reckoning from sunset) as the complex fraction at the end exceeds 21 minutes. We have reasons for regarding the value of this fraction as nearer to 11 hours than 21 minutes, and therefore place the conversation at about 3 p.m. of the day in question, though the 9 hours and 39 min. are sufficient to demonstrate that the solution carries the conversation well beyond the Equinoctial instant and therefore into Solar New Years day.

This, on the year in question, 3530 A.M., fell nearly three weeks after the regular lunar calendric New Years day, or upon Sunday, the 20th day of the 1st civil month (so taken); for, as the year was an intercalary one (ix. on the Cycle), the lunar year was that much ahead of the Solar one in its measure of duration, 1,289,306.16 days having elapsed since creation (24 hours being duly added for Joshua's Long-Day, etc., as in Study No. Two, page 60). The significance of this result is heightened when it is noted that we may treat the later date of transcription (II. (IV.) Esdras

xiv. 48), added to the Book of Esdras by some devout scribe, in a similar manner (see Study No. Seven, pages 63 and 147!) It is also noticeable that if we add 120 years to 3530 A.M. we reach 3650 A.M. ( $10 \times 365!$ ), whereas if we deduct 120 from 3530 A.M. we reach the significant year 3410 A.M. (see Study No. Two, page 165, and Study No. Eleven, page 117).

Returning to the story of Esther and continuing the log of the months of the year 3530 A.M., we have:

VII. Sacred (1st civil) month.

VIII. Sacred (2d civil) month.

IX. Sacred (3d civil) month.

X. Sacred (4th civil) month.

XI. Sacred (5th civil) month.

XII. Sacred (6th civil) month,

The last month of the 12th year of Ahasuerus.

Wednesday, 1st.

Thursday, 2d.

Friday, 3d.

Sabbath, 4th.

Sunday, 5th.

Monday, 6th.

Tuesday, 7th.

Wednesday, 8th.

Thursday, 9th.

Friday, 10th.

Sabbath, 11th.

Sunday, 12th.

Monday, 13th.

First Decree inoperative by virtue of the second Decree, on which the Jews successfully defend their

lives, ceasing at night (Esth. ix. 1-14). First day in the provinces (Esth. ix. 17, 29).

Tuesday, 14th.

The second at Shushan. Rest that night (Esther ix. 15-17).

Wednesday, 15th.

The Feast-day at Shushan (Esth. ix. 18).

Thursday, 16th.

Mordecai's greatness (Esth. ix. 20-32, and x.).

Here endeth the Book of Esther.

It has frequently been objected that, as the Book of Esther does not contain the Name of God, it should have no place in the Canonical Scriptures. Nevertheless, as Malachi Taylor remarks in his excellent exposition of "The Gospel in the Book of Esther," "it has all the external evidence that the other Books of Scripture have, of a right to its place, and has always been received by the Godly Jews as of the Canon." It now transpires, however, thanks to the remarkable discovery of Dr. E. W. Bullinger, that the name Jehovah is found no less than four times, *concealed* in the Book of Esther in acrostic form, to wit: in chapter i. 20; v. 4, 13; and vii. 7! Now there are numerous similar cases in the canonical books of the intentional acrostic concealment of this mysterious *Tetragrammaton*, J. H. V. H., as, for instance, in I. Kings viii. 42, where it occurs in express connection with the mention (as though a hint) of the "Name." All this is lost in the translation. Dr. Philip Phelps assists the English eye to catch the Hebrew peculiarity by offering the expression "The stranger shall

Learn Of Righteous Deeds," as an acrostic concealment of the word LORD, which is the accepted rendering of J. H. V. H. in our version. Now, just as in this sentence the English reader sees the name Lord, so, as Dr. Phelps remarks, "in that unique Book of Esther, the Hebrew reader sees the name Jehovah twice as in English L-O-R-D, and twice also in reverse order of the letters, as in English D-R-O-L. In two of these instances it is the initials, and in the other two it is the *finals* that spell for us the name. Owing, however, to the Hebrew lack of capital distinctions, the eye does not so readily distinguish the singularity, though it is said that in three ancient manuscripts Dr. Ginsburg has discovered that the acrostic letters are written in larger characters than the others.

"The peculiar manner in which the name was *hid* would indicate the fact that none but the covenant people possessed the Oracles of God; while, at the same time, the peculiar manner in which it was shown, would indicate, according to the teaching of Kings (I. Kings viii. 42) that the stranger was yet to learn it. Hidden for the very purpose of being revealed, first to the Jews alone, afterwards to the Gentiles—and by Him who is the Aleph and the Tau, the Alpha and the Omega, the first and the last, the beginning and the end."\*

Now we have frequently called attention to the tremendous import of this wonderful Name of God

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\* See *Christian Intelligence*, March 15, 1893; "The *Homiletic Review*," August, 1891.

(see Studies No. Two, pages 82, 206; No. Seven, page 112; No. Eight, pages 230-32; No. Four, pages 82-4; No. Eight, page 213; No. Eleven, page 46, and have borne it on the Seals upon our covers from the start. In Chronology the word is one of solemn power, for it dominates the set times and seasons as we have often shown, and far more often discovered in our researches. It is now, therefore, time, in this connection, to disclose another case where this potent factor stamps the guarantee of its authority upon the Chronology we are finding to be true. The reader will see by referring to Study No. Five, page 123, that Moses became 30 years old in 2463 A.M. Thus, 2463-4 A.M. was the *first* year of his Priesthood. Therefore, 4027-8 A.M. was the 1565th (H. V. H. A., *suggestive*, as elsewhere, of H. V. H. J., and arithmographically equivalent thereto!) year thereafter, and marks the first year of the active Gospel preached to the followers of Him whom the Jews were told to look unto as a Prophet like unto Moses, when He arrived! Behold then, the risen man, 1565 years after Moses, who thought it not robbery, being found in the likeness of Jehovah, to be equal to Jehovah, in that he testified that He and the Father were One, and said that "Before Abraham was I AM!"

Now, in that such results are to be expected in a *true* system of Chronology, and in that they flash forth only upon the Scale now, at last, found, and here maintained to be the Biblical System, we leave it to all candid minds to recognize with us, its value,



and cause its renown to be more widely known. To do so will be to Hallow more and more the Name of Our Father who art in Heaven! And we are henceforth justified in seeking to rectify disputed dates by the use of this all potent metron wheresoever it seems to apply.

“LXXVIII. Olympiad. Parmenides, Posidoniate, *Stadium*,” 469 B.C.

Birth of Socrates. Mycenæ destroyed by the Argives. Death of Aristides. First tragic victory of Sophocles.

**3531** A.M., 468 B.C. The 13-14th of Ahasuerus' sole reign (*i. e.*, the 19th of Xerxes' total).

After the events related in the Book of Esther, Ahasuerus reigned  $7\frac{1}{2}$  years, or to the middle of 3538 A.M., *q. v.* Internationally these years were uneventful in so far as Persia was concerned. It is generally written that Xerxes gradually fell away from the influence of his Queen, relapsing into luxury, lust and ease, whereby he became at last contemptible, the which we do not credit.

But that he met with a disastrous end, as we shall relate, is agreeable to facts. These were the days of Herodotus, of Pericles the greatest Athenian, and his wife, the beautiful Aspasia; of Euripides, the last of the three great tragedians; of Sophocles, the famous dramatist; of Alexander the first of Macedon (not Alexander the Great, who was the III. Alexander) and of Pindar.

In his interesting “Introduction to Ezra, Nehemiah and Esther,” Professor Sayce, arguing, as do we

from other grounds, that Xerxes must have been the Ahasuerus of Esther, goes into the collateral matters with no little pains, and although he accepts the commonly received Chronology (for lack of a better), remarks as follows upon the Book of Esther as canonical:—

“Of late years the historical credibility of the Book of Esther has been attacked by several critics. They have endeavored to show on the one hand that its contents are at variance with what we know from Greek sources of the history of Xerxes, and on the other that they are inconsistent with probability. They ask what room there can be for either Vashti or Esther, since Xerxes had but one wife, Amestris, to whom he was married before the third year of his reign, and who continued to be his wife until the end of it? The answer, however, is simple. Amestris, it is true, was his only legitimate wife, but, like his predecessors and successors, he must have had others as well who were illegitimate. Of these we know nothing from Greek sources; from the Book of Esther we know of two (Esth. ii. 17).

“Again, it is asked how Mordecai can have been ‘next unto king Ahasuerus,’ since Artabanos, the commander of the body-guard, was the favorite and chief minister of the king? But, again, the answer is easy. It was only towards the end of the reign of Xerxes that Artabanos held this position, and we are not told how long Mordecai lived, or whether he retained the royal favor to the end of his life. Equally weak is the objection to the statement that

Ahasucrus reigned over 127 provinces, since it is obvious that satrapies are not meant here, but minor divisions of the empire. That the empire really extended from Ethiopia to India is testified both by inscriptions and by the Greek writers."

**3532** A.M., 467 B.C. The 14-15th of Ahasuerus' sole reign, 20th of Xerxes' total. A meteoric stone the size of a cart fell at Ægospotamos in Thrace. Pliny assures us that this stone was preserved in his time; and that another fell at Abydos, and another at Potidæa.

**3533** A.M., 466 B.C. The 15-16th of Ahasuerus' sole reign, *i. e.*, the 21st of Xerxes' total reign, it being 25 years since the Battle of Marathon ( $3508 + 25 = 3533$  A.M.) and the 25th before the consummation of the Decree of Cyrus, which it was Nehemiah's ordained task to accomplish ( $3533$  A.M.  $+ 24 = 3557$  A. M., *i. e.*, the 25th year, inclusive). To state the matter in another way, it being  $7 \times 7 = 49$  years, from the year of Marathon, 3508 A.M., to that of Nehemiah's completed work, 3557 A.M., or 50 years inclusive. We are thus explicit and various in our explanation in order that the methods of accurate Chronology may be set before our fellow students. "Well enough," is not accuracy; "approximations" are not fulfillments; the Word of God needs no apologies. Mathematics is mathematics; figures rightly used, and words fitly spoken, do not lie.

A fruitful source of former Chronological errors has arisen from the fact that students of Prophecy,

in their anxiety to make it accord with History, have confused the total and sole reigns of Xerxes, and thus brought his administration of Persian affairs to a termination with this 21st of his total (3533 A.M.) instead of the 20th of his sole reign (3538 A.M.). This confusion resulting in the loss, or dropping, of the 4 straight calendric years, 3534, '35, '36, and '37 A.M. which follow, has haunted every calculation since the days of Dionysius Exiguus, who mixed up events that actually transpired in 3996 A.M. with those of the year 4000 A.M. They also vitiated the work of Usher upon whose scale 4004 A.M. was really an equivalent of 4000 A.M.

We have already *discussed* this matter from another standpoint (see Study No. Four, pages 89, 94), but now have the honor to lay the facts in sequence before our readers, that they may recognize with us the infinite accuracy of the Sacred Historians.

It stands to reason that if they were inspired of GOD! their figures cannot lie, and it merely behooves us to determine by harmonizing collateral dates, just what they meant. In due time, therefore, we shall arrive at the dates of Nehemiah, the Consummator, and determine to the day that the astro-Chronological records set forth in his scroll agree with History, and were previously written in the Book of Daniel. Nor can the charge of collusion be safely advanced against the facts hereinafter to be revealed; in that the discovery is unique, and until set forth herein, has never before been dreamed of or advanced by mortal man.

The nature of Prophecy is too often lost sight of. Its object is to guarantee our faith, to beget it *after* the event has been fulfilled! It is God's method of convincing finite Reason of His own Infinite Wisdom. We can in no way, before its own set times, anticipate its evolution, and any human scheme that attempts to force History to fulfill a preconceived solution of Prophecy, will come to grief, and land its originator at Babel.

There is but one sound process. Prophecy is like the Lock upon the outside of the Ark—it can only be opened by the Lord himself. Its key is History, nor until we have reduced it to an accurate science, will it fit the tumblers and swing open to our understanding.

In the course of our studies, the results of which have been so widely spread by the public press, we have been made the recipients of scores of schemes by means of which, it has been claimed by their inventors, Prophecy has been unlocked. Without exception their common error has been that of one who attempts to pick a lock with an ill-conceived skeleton. Schemes of interpretation have been laid down aforehand without any "authority." They have generally been based upon a mere selection among many complicated conditions and then their advocates have coolly warped History into agreement!

It is manifest to sober men that such a process *begs* the whole question! It makes History limp, supports it on a bruised reed, and defeats the very

end in view. For if the object of Prophecy is *ever* to satisfy the Author's own definition, it is clear to an honest but agnostic jury that any seeming necessity of altering History in order to make it fit the case is fatal to the Inspiration of the Scriptures.

Finally, all such irregular systems have scorned the use of a Soli-Lunar Cycle; indeed they have not attained unto the conception of its logical necessity. This, too, is fatal to their pretentious claims. The collection of a few coarse year numbers, to the utter disregard of all other essential Calendric details of Astronomy, Chronology, and History, proves nothing but that the advocate himself is incapable of forming a judgment adequate to the matter before the jury of common-sense humanity.\*

Since, then, these things are so, and since we believe that Almighty God, by virtue of Prophecy, has reached out to human intellect a means of perfect satisfaction as to all the requirements in the premises, let us pursue our task and, by virtue of an accurate array of historical events, get into a position from which we may test the matter fairly and according to its own self-recognized rules.

Xerxes is said to have reigned twenty or twenty-one years. These were years of his sole reign! *Because*, the Chronology of his predecessor, Darius Hystaspes, as recorded by Ezra in his capacity as a Historian, has been found to agree minutely with the straight evolution of the years of the generations of Adam as verified by the application of the Soli-

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\* See Our Race News Leaflet, No. IV., January 1894.

Lunar cycle,\* and to be supported by the corroborative testimony of secular or collateral History; and furthermore, *because* the same solar cycle, and the same sequence of A.M. years produced, and the equally agreeable collateral testimony of Secular

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\* The truth of all this is entirely independent of any particular realization of the Hebrew Almanac! It makes no matter whether Professor Dimpleby's Cycle is correct or not; it still remains that the references to months and days of months in Haggai, and Zechariah, and attached to special regnal years of Darius, locate them, *quam proxime*, at specific and unalterable places on the scale of Adamic years, and of years before our era. The matter in question is to find a sequence of years which shall satisfy the measures set forth in Ezra, Nehemiah, Daniel, Esther, Haggai, Zechariah, *et al.*, and if as herein, this scale of years be found, and it is found to agree with the purely secular records of profane historians, then the main part of the problem is *solved!* The calendar is a mere help to locate the week-day, and its use entirely subordinate to the general end in view. For instance, Zechariah vii. 1, refers to the 4th day of Chisleu in the 4th year of Darius; the harmony of all that we are discussing makes that year to have been 3487 A.M. or 513 B.C., and no one will dispute that Chisleu was the third month of the shifting civil year. All scales will place it about December with a variation of a week or so either way because of the lunation. Hence, as we must bring our years out even, and as the Jubilee Scale can not be broken, nor the Sabbatic scale stretched or shortened, the only concern is how our further progress is to be made. That we leave to its own evolution. If the closely related mesh of cross-references as to regnal years on diverse scales, as to eclipses, and as to the number and succession of kings, etc., etc., all come out even at the end there is no escaping the necessity of accepting our work, and the final summation of the entire matter in a brief skeleton will clinch the whole argument.

History demand that the years of his successor, Artaxerxes, shall stand astronomically where they do in this volume. It therefore follows that the regnal years of Xerxes himself belong where they fit, and it is thereafter fitting to show that this arrangement is honored by Prophecy—and its seal is thereby broken, and the light of conviction let in upon the mind.

For the present, then, and agreeably to History, we merely replace this silent block of years, which have so long been overlooked, and by means of them compute the sole reign of Xerxes, leaving their necessity to dawn upon the minds of our readers as they proceed with us along the thread of the Labyrinth. Let it be noted, however, that this tardy recognition of a Persian fact in no wise affects the Scale of Time itself — whose intermeshed Olympiads, Nabonassan years, Jubilees and Sabbaths proceed quite independently thereof — it is in fact their very concert that forces us to accord to Xerxes what was manifestly his.

This year a comet appeared, lasting seventy-five days, according to Lubiniezki's list.

**3534** A. M., 466–5 B. C. The 16–17th of Ahasuerus' sole reign, *i. e.*, the 22d of Xerxes' total. In this year there was a total eclipse of the moon (Greece) on June 7th, at 1h. 44m. a. m., 465 B. C., and this eclipse is appealed to by those who wish to locate the battle of Marathon, in 466 B. C., in order to justify their contention that Daniel's 69 weeks began with the Edict of Cyrus, and ran to the birth of



Jesus Christ. That is, having first assumed a false interpretation of Daniel ix. 25, History has been tampered with, and its collateral facts deliberately disarranged in order to support the assumption.

Now we repudiate this method of establishing the truth (?) of Prophecy. It is arguing in a circle, it is fallacious, and injurious to faith. In the first place, we enter the counter contention that the plain meaning of Daniel ix. 24, extends 490 "years" ( $70 \times 7$ ) from some origin, not hitherto understood, or plainly specified, and to the *anointing* of the most Holy! and that the 483 "years" ( $69 \times 7$ ) of verse 25, stretch from the "going forth" (*motsa!*) of the commandment to restore and build Jerusalem unto the *anointed* Prince, *i. e.*, to the same point of time.\* Here, then, is a clear disagreement between our own interpretation of the Prophecy and the one above given; thus at the very start confusion threatens us!

How, then, shall we effect a reconciliation, if each party to the debate is at liberty to go to the storehouse of History, and pick out only what he needs, and leave the rest in a waste heap, *i. e.*, to determine what shall be, in advance? It is clear that we cannot anticipate.

What then? Why simply this, an appeal to Prophecy is out of place at this stage of the discussion. What we want first is the truth, the whole

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\* We have already discussed this matter in Study No. Eleven, pages 170-176, and are to reach its crucial dates of origin further along in this current Study.

truth, and nothing but the truth of History—with nothing left in the waste heap, and everything left intact in Prophecy until we are ready to study it with advantage, on a solid foundation. It must be remembered that there are 70 eclipses in every period of 18 years and 10 to 11 days, and that in their course every place or country receives its due proportion of them. If we are free to fudge with the ancient historical authorities as to the collateral essentials, it will be by no means difficult to find eclipses at particular places and fit them to almost any theory—as has been done by every group of interpreters. But to identify them as the specific ones referred to by ancient Historians, in relation to notable events, is quite another matter! Here we are dependent chiefly upon collateral History and must admit the whole of it. If we have altered it in the beginning, where is its authority at the end?

Most of the errors of our predecessors may be traced to an assumption based upon some preconceived interpretation of Prophecy, to demonstrate which, argument has run wild and innocent eclipses have been put in testimony. For instance, one group of interpreters, starting with the conviction that the 70 “weeks” of Daniel must have ended at the destruction of Jerusalem and have begun at some particular regnal year, and furthermore determined to establish it, have not hesitated to telescope Chronology and History, and have gone out into the by-ways of Astronomy and compelled any convenient eclipse to give evidence in the witness box.

Another school, making it essential that the 69½ “weeks” should end at the Crucifixion, obtain quite another result and with equally plausible testimony conducts us back to Darius, to Hystaspes, to Xerxes, or to Longimanus, just as they severally see fit. History, so called, has therefore now become an unreliable witness ; each school has its own canon ! Some demand that the “count” shall begin with Cyrus, others with Xerxes, etc., etc., and all find it necessary to fortify their line by such an arrangement of the intermediate events as suit the particular case in hand, no matter what the ancient authorities may say upon the whole and its various parts. No such system can be reliable. False History cannot sustain a vigorous cross-examination—true History and true Chronology enjoy being questioned !

Now, as we conceive the matter, it is the Temple of History that we must first endeavor to renew, and this without any previous reference whatsoever to Prophecy as such, *i. e.*, the work must be originally done with the aid of the Secular and Sacred Chronicles alone, and just as if there was no such school of writers as the Prophets ! The material is to be found in the ancient records themselves, it is all-sufficient, and should be put together with the common workman’s measure. The result must fit the 24-inch gauge, it is a mere question of generations, of lengths of reigns, the duration of wars, of contemporaries, of cycles, eclipses, calendars, events and places—*harmonized !*

The end in view is a building fitly joined together without any architectural lapse, and through the corridors of which any man, and all men may walk without offense or criticism—a house of Facts, solid and safe—because built without the sound of the hammer and unaided by the iron tool of violence! Give us that first though we never attain to aught else, say the bulk of men; and so say we to it, heartily, *Amen!*

Leaving the transcendental, then, entirely out of view; avoiding even the Philosophy of History while we are merely *laying bricks*, the aim of those charged with repairing the *Edifice* of Time should be chiefly to provide a common habitation for all men of every age and race, and without reference to any previous condition of servitude or promised one of freedom. It is a case of What saith the Authorities?\*

Nor until the finished building is thrown open to the public, and its dimensions set forth to them in the every-day scales and terms with which they are familiar, should the Prophets be allowed even to enter it! The point is simply this, the building

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\* And chiefly, of course, the *contemporary* authorities. Thus Ptolemy, writing 651 years after the times of Cambyses and Darius, is by no means a first-class authority upon the Historical matter involved, and the Astronomers at Washington and Greenwich are even more reliable in the matter of eclipses. We must not forget that Ptolemy had to calculate his eclipses just as we do, and that in his assignment of regnal years he was quite as liable to error as any other author who writes hundreds of years after the events described! With Thucydides and the Peloponnesian war it is different, *for he fought in it!*

must be above even the suspicion of having been warped to suit their scales! If they have a mission they can afford to wait and measure the Temple when it is finished. That is, it will be their turn next.

Most of the Chronological mines we have examined were long ago abandoned—because it was discovered they had been “salted!” One can never establish the truth of Prophecy by “salting” History with it in advance! That begs the question from the very start! A Prophet is not a first-class witness before the event; he becomes one only at the end.

From Man’s standpoint History has been the result of his own acts of free agency down the ages. The records are in existence and it is his province to set them in order for his own edification.

It is also written and implied that from God’s standpoint the end was foreseen from the very beginning, and in certain necessarily dark sayings all this was set forth from of old. The object was to convince man when at last the proper time had arrived, and when his own part of the work was over, by an appeal in open court to the superhuman—for Prophecy in the sense intended, and understood, *is* superhuman!

What more? Why, simply this, as One hath already said, that “When these things have come to pass, ye may know that I am He.” Surely the proposition is fair, and its justification would leave us without escape. God gave man common sense,—to use; and God has challenged us to bring forth our ancient things with the statement that when at our

best we have set them all in order, He will measure them before our eyes and satisfy us on our own grounds that He is, after all, and not we at all, the Builder!

Shall we then fear for God and hasten to confuse the demonstration? God forbid! Shall we start out with the assertion that this or that must measure so or so because Daniel said so? Not at all! Rather let us set the simple record in as complete order as we can, according to recorded facts, and *then* only test the matter with the transcendental measures that have been handed down to us from hoary ages solely for the purpose of the final inspection!

The true Chronology has no fellowship with that of those who run History into the prophetic mold of their own private interpretations! It aims to harmonize the Facts first, and to test Prophecy last—to get at the Facts anyway, and then to demand of the Prophets that they justify their case and make their interpretations unanswerable.

As to the various discordant contentions, the facts themselves will settle which interpretation fits, and we need not doubt that the conviction will be universal and satisfactory to all concerned—to that end were the Prophecies ordained, if so be the credentials of the Prophets are genuine; and we shall stand on this basis with the men in the by-ways and hedges until we compel them to come in through the proper door.

Meanwhile, let it be noted that we have quite as much faith in the Prophets as have those who appeal

to them upon *ex parte* grounds, in fact we have far too much faith, that is, fairness of judgment, to drag them into questionable surroundings before their presence is convenient—we must not forget that the Prophets have a reputation to establish, or to lose, quite as much as the Historians, and we have no right in equity to prejudice their case by ill-timed appeals in order to support our own presumptions!

There are more in the outside audience than in the different contending groups, and our only object in the Our Race Studies is to convince the outsiders of justice, and judgment, and mercy, and truth. We are after the one sinner who will repent rather than those who maintain they have repented. Thus Prophecy has a dual province. It is to be admitted to the council chamber both before and after the event! But it is a trespasser while the case is on, *i. e.*, between times! The fact is there are whole libraries of so-called Histories, written by self-styled "elders," and which, because of the violation of this plain and fundamental principle of interpretation, are more pernicious than agnosticism, and more insidiously injurious to faith than even antagonism! The arguments they use, and the methods they employ would not be tolerated in a common court of Justice! As for ourselves we shall neither beg the question nor let it lapse for want of searching the original records over again from the very start.

"LXXIX. Olympiad. Xenophon, Corinthian, Stadium," 465 B.C. Zeno of Elia, phil., fl. Charon of Lampsacus still writing History. Revolt of the

Helots. The 3d Messenian war. Cimon assists the Lacedæmonians. Pindar, poet, Olymps. XIII., VII.

**3535** A.M., 464 B.C. The 17-18th of Ahasuerus' sole reign, or the 23d of Xerxes' total. The Thasian war.

#### THE FIRST POST-EXILIC JUBILEE.

**3536** A.M., 464-3 B.C. The 18-19th of Ahasuerus' sole reign, or the 24th of Xerxes' total reign. The  $(49 + 1 =)$  50th year from 3487 A.M., *both* reckoned inclusively, *i. e.*, from the 4th year of Darius Hystaspes, *q. v.* Hence, the 1st Jubilee year upon the Post-Exilic Scale! We therefore repeat the Table already given under the year in question. We believe that the emplacement of this important Sacred measure upon the Harmonized Scale of Time is now at last correctly effected, and that our fellow students will soon perceive its full significance. One by one the wonders of God's perfect system of Chronology are being revealed to us; it is difficult to say which of the results most merits our admiration and thankfulness.


Of course they are all parts of the same system, and of His handiwork, and we who are favored with willingness to study these matters, in order to honor Him among men, have a special reason to be thankful. They are hidden from the *worldly* "wise and prudent." Few if any of them deign to look into these Studies; we admit that they are rude, and crude, they fall far short even of our own ideal. But, thank God, they are blessed with *results*, that help to tie the years together, and to strengthen the convictions of those who do investigate. It is just



POST-EXILIC SABBATIC SCALE.

2554 A.M. = 2555 AST. = 7 × 365  
 93I                      93I                      = 7 × 133

3485 A.M. = 3486 AST. = 7 × 498, 2-3d of Dar. Hys.

3486 A.M.  BABYLON'S "Day" of Judgment.  
 (3486½-87½ A.M.) Jer. xxv. 11-12.

I = 3487 A.M. Restoration and Sabbatic on the Post-Exilic Scale.

"Behold, I renew the covenant henceforth."

3488 A.M. = I. JERUSALEM REDIVIVUS.\*

48

50 = 3536† A.M. = 49, 1st Jubilee, Post-Exilic Scale.

+ 7

The 70 weeks.

3543 <sup>†</sup> <sub>1</sub>	3613 <sub>11</sub>	<b>3683</b> <sup>iii</sup> <sub>21</sub>	3753 <sub>31</sub>	3823 <sub>41</sub>	3893 <sub>51</sub>	3963 <sup>*</sup> <sub>61</sub>
3550 <sub>2</sub>	3620 <sub>12</sub>	3690 <sub>22</sub>	3760 <sub>32</sub>	<b>3830</b> <sup>vi</sup> <sub>42</sub>	3900 <sub>52</sub>	3970 <sub>62</sub>
3557 <sup>§</sup> <sub>3</sub>	3627 <sub>13</sub>	3697 <sub>23</sub>	3767 <sub>33</sub>	3837 <sub>43</sub>	3907 <sub>53</sub>	<b>3977</b> <sup>ix</sup> <sub>63</sub>
3564 <sub>4</sub>	<b>3634</b> <sup>ii</sup> <sub>14</sub>	3704 <sub>24</sub>	3774 <sub>34</sub>	3844 <sub>44</sub>	3914 <sub>54</sub>	3984 <sub>64</sub>
3571 <sub>5</sub>	3641 <sub>15</sub>	3711 <sub>25</sub>	<b>3781</b> <sup>v</sup> <sub>35</sub>	3851 <sub>45</sub>	3921 <sub>55</sub>	3991 <sub>65</sub>
3578 <sub>6</sub>	3648 <sub>16</sub>	3718 <sub>26</sub>	3788 <sub>36</sub>	3858 <sub>46</sub>	<b>3928</b> <sup>viii</sup> <sub>56</sub>	3998 <sub>66</sub>
<b>3585</b> <sup>i</sup> <sub>7</sub>	3655 <sub>17</sub>	3725 <sub>27</sub>	3795 <sub>37</sub>	3865 <sub>47</sub>	3935 <sub>57</sub>	4005 <sub>67</sub>
3592 <sub>8</sub>	3662 <sub>18</sub>	<b>3732</b> <sup>iv</sup> <sub>28</sub>	3802 <sub>38</sub>	3872 <sub>48</sub>	3942 <sub>58</sub>	4012 <sub>68</sub>
3599 <sub>9</sub>	3669 <sub>19</sub>	3739 <sub>29</sub>	3809 <sub>39</sub>	<b>3879</b> <sup>vii</sup> <sub>49</sub>	3949 <sub>59</sub>	4019 <sub>69</sub>
3606 <sub>10</sub>	3676 <sub>20</sub>	3746 <sub>30</sub>	3816 <sub>40</sub>	3886 <sub>50</sub>	3956 <sub>60</sub>	<b>4026</b> <sup>x</sup> <sub>70</sub> <sup>**</sup>

These are the 70 "weeks" of Dan. ix. 24.

\* The Jubilee count begins on Sunday, Tishri 1st. † 1st Jubilee (Sabbatic year). ‡ Ezra. § Nehemiah. || Pompey. \*\* Herod. \*\* The Saviour preaches Redemption in "The Acceptable Year," is Crucified the next, 4027 A.M., after a vocation of 62 literal weeks, and an active ministry of exactly 365.242256 days (so interpreted).

such results as these that have been vouchsafed to our earnest little group of friends that in this ever-darkening day, are needed to confirm the faithful in their hopes, and behold the reward is ours! Let us bless the God of Heaven for His wondrous mercies unto "Israel," and pray him speedily to reveal Himself unto the Gentiles that all other men may also praise and honor Him!

THE FIRST "WEEK" BEGINS (DAN. IX. 24).

**3537** A.M., 463-2 B.C. The 19-20th of Ahasuerus (25th of Xerxes' total). Among the inscriptions of this king we select a single one as follows:

INSCRIPTION OF XERXES AT PERSEPOLIS.

"A great God is Ormazd, who created this earth, who created that heaven, who created man, who created blessings for man, who has made Xerxes king, sole king of many kings, sole law-giver among many law-givers.

"I am Xerxes the great king, the king of kings, the king of the lands where many languages are spoken, the king of this wide earth, far and near, the son of King Darius the Achemenian.

"Says Xerxes\* the great king: By the grace of Ormazd I have made this portal which is sculptured with the representations of all peoples. There are also many other beautiful buildings in Persia which I have made and which my father made. All such buildings as appear beautiful we have made by the grace of Ormazd.

"Says *Darius*\* the king: May Ormazd protect

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\* Note that Xerxes also calls himself Darius!

me and my empire, and my work, and my father's work; may Ormazd protect it all."

Cimon marches a second time to assist the Lacedæmonians.

**3538** A.M., 461 B.C. The 20-21st of Ahasuerus (26th of Xerxes' total, had it been completed). At the end of the 2d month of this year, Artabanus, the Captain of his Guards, and Mithridates, the Eunuch, conspired against Ahasuerus and slew him while asleep in bed. They then represented to Artaxerxes, his youngest son (presumed to be Esther's son), that the deed had been done by Darius, the eldest son of the King. Thereupon Artaxerxes, with the help of Artabanus, slew Darius, and as Hystaspes, the other son was away ruling in Bactria, Artabanus is said to have placed Artaxerxes on the throne, designing to secure it for himself when he had secured a party strong enough to justify the attempt.

But Megabyses (who had married a daughter of Ahasuerus) informed Artaxerxes of the real facts of the case. He therefore anticipated the conspirator, and cut off Artabanus after a regency of seven months, which would have finished the 26th year of Xerxes' total reign and run two months into his 21st sole reign. These 7 months are usually assigned to Xerxes, so as to make part of his 21st year, but the Chronology of Ezra and Nehemiah (and the Vision of Daniel, which, by means of the Solar Cycle, Table II., Study No. Ten, page 168, unite its dates as matters of absolute History, with that of the Messiah) demand that we begin the years of Artaxerxes with

Sunday, the 1st of Chisleu, *i. e.*, with the 3d Civil or IX. Sacred month of 3538 A.M. Ten months of this year, therefore, count as 1 to 10 in the first regnal year of Artaxerxes Longimanus, a verification of which we shall meet in due time (3557 A.M.).

“LXXX. Olympiad. Turymmas, Thessalian, *Stadium*, 461 B.C. In wrestling, Amesinas the Barcæan; who, when feeding his herd, contended with a bull; and bringing the same to Pisa, he contended with it again.” Birth of Democritus and Hippocrates, philosophers. Revolt of Inarus. This year Egypt revolted from Persia, and obtained assistance from Athens. Pindar. Olymp. VIII.

**3539** A.M., 460 B.C. The 1-2d of Artaxerxes, called *Longimanus*, or long handed. Upon the execution of their father, the seven sons of Artabanus headed a strong party and took the field; but Artaxerxes defeated them and punished all who were connected with the murder of Ahasuerus. The King then sent a strong army against Hystaspes, the son of Vashti, who however, maintained himself throughout the year. Note that the first two civil months, only, belong to Artaxerxes' 1st regnal year, the remaining ten civil months of this year belonging to his 2d, and so on throughout his total of 41-2 years on the calendar.

The fact that the regnal year runs upon the calendar as here stated, is further shown by an analysis of the several references to months as parts of years contained in Ezra vii. 8, where the V. Sacred (11th civil) is noted as part of the 7th year (Nehemiah i. 1)

where Chisleu is placed in his 20th (Neh. ii. 1) where Nisan is also located in his 20th; and Neh. xiii. 6, where the Intercalary month is included in his 32d year. Eclipse of the sun in Central Asia, August 23, 460 B.C., 5h. 38m. a.m. ( $4\frac{1}{2}$  digits).

Artaxerxes sent 300,000 men under Achemenides against Egypt, and a fleet up the Nile. Both of these were defeated by the Athenians, but a remnant escaped to Memphis where for three years they were blockaded within the 3d or "white wall" until they were relieved.

**3540** A.M., 459 B.C. The 2-3d of Artaxerxes *Longimanus*. In this year Artaxerxes raised the Grand Posse of the Empire, overthrew Hystaspes, and settled his Government (see *Ctesias*, *Diodorus Siculus*, *Plutarch*, *Strabo*). Nor should we forget the influence of Queen Esther, his mother, whom we shall meet again in due time, nor that of Mordecai, who must have had a master's hand in the education of the young prince, and may have had one (if he still survived) in shaping his policy so favorable throughout to Jewish interests after he became a King (Esth. x.; Nehemiah ii. 6).

Themistocles, rather than assist Artaxerxes against the Athenians, drinks the blood of a sacrificed bull and so dies.

Cincinnatus made a Consul, whom the messengers found at his plow. He repaired to Rome and governed with honor for one year, after which he returned to his farm. But the Æqui and Volsci now revolted and brought his services again in demand.

**3541** A.M., 458 B.C. The 3-4th of Artaxerxes Longimanus.

Cincinnatus Dictator. He again leaves his plow and in 14 days defeats Clælius, forcing the Æqui and Volsci under the yoke, after which Cincinnatus, declining any senatorial emoluments, returned once more to his plow.

**3542** A.M., 457 B.C. The 4-5th of Artaxerxes Longimanus. He was now 17 years' old, and from education and association (like Josiah of Judah, to whose career his own throughout formed a most remarkable parallel) was disposed to listen favorably to any feasible plan for settling Church and State of his mother's people, agreeably to their own laws. Accordingly on the 1st of Nisan in this year (*i. e.*, in the 5th month of his own 5th year) he instituted investigations of the records, and took into advisement the request of Ezra which led eventually to a famous Decree a year later, and to Ezra's mission two years later.

By reference to this year upon the Harmonized Scale of Time (Study No. Ten, page 43) it will be seen that its Nisan or March equinox falls in the 4257th year of the Julian Period. A year later, 4258 J.P., brings us to the Solar date of the Edict, 483 years more, to 4741 J.P., in which the public ministry of the Saviour began. The next year (4742 J.P.) witnessed His crucifixion, and its Vernal Equinox saw Him burst the portals of death for Our Race in its broadest sense, even for *all* the sons of Adam, of which Abram's seed form but a tithing!

Now, from the Vernal Equinox of 3542 A.M., to the day of the Ascension (41.0363 days after the Vernal Equinox of 4027 A.M.) is exactly 6000 lunations = 177,183 days (*i.e.*, 6000 lunations are 500 lunar years, which at 354.3670611 days each, are 177,183.5305 days; and 485 solar years at 365.242256 days each, are 177,142.4942 days, to which add 41.0363 days to reach Ascension Day, and we have the same result, to wit: 177,183.5305 days).

The foregoing rude calculation will serve as a bridge whereby students of this true (*i.e.*, continuous and accurate) system of Chronology may effect an intelligible junction with that of H. Grattan Guinness (*vide* "The Approaching End of the Age," page 513), and so take advantage of the results of his splendid investigations in so far as they are severally agreeable to the additional requirements laid down in the system we are at present studying.

In this connection we may be permitted to state that whatever is "*true*" in the Chronological results of former earnest and honest students of History and the Bible, will inevitably fit into its appropriate place upon the one now in hand. Our chief advantage over all of our painstaking predecessors lies solely in our opportunity of harmonizing their results, and thereby determining points of minute accuracy and beauty of the Chronological Skeleton of the Bible, which, from the very nature of the case, were beyond the scope of their analysis.

We, ourselves, anticipate the birth of a whole college of successors who will mine rich lodes of

gold and precious stones to overlay the skeleton of steel we are articulating under so many difficulties as to means and patronage, and we assure them that none will welcome their discoveries more heartily than we ourselves. There are whole blocks of our work that must be justified, and we pray God to send earnest men into this vineyard, and to give us the means to reward them.

The year 3542 A.M., was a JUBILEE upon the regular scale (following the rule laid in Study No. Five, page 154, to wit:  $3542 - 2561 = 981 = (20 \times 49) + 1$ ). Moreover, from the inauguration of the preliminaries which led to this Edict, there extend 2300 Solar years down to  $5842\frac{1}{2}$  A.M. = 1844 $\frac{1}{4}$  A.D., when [upon March 21st! which was Nisan 1st\* (New Moon, Mar. 20th), it also being in the 1260th year of the Hegira! (Jan. 22, 1844 to Jan. 11, 1845 A. D.)] the first Edict of Religious Toleration was wrung from the Porte, brought about, among other things, by the mission to the East in behalf of his people, of Sir Moses Montefiore (then late High Sheriff of London).

The date 1844<sup>1</sup> A.D., thus marked, is also related to Rev. ix. 15, by being 391 years ( $\frac{1}{24} + 1 + 30 + 360$  "an hour, and a day, and a month, and a year") after the rise of the Ottoman Empire as dated from the capture of Constantinople at the end of the Eastern Roman Empire!

Again, reversing from this important date, 5842.5 A.M., exactly 3549.27 years, we reach the year 2293.-

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\* Modern Jewish Scale.



226 A.M., at which Joseph, in his preparation for the days of Famine, ceased to number the corn "for it was without number" (see Study No. Five, page 92); which entire period is exactly bisected at the year 4067.863 A.M., which date ( $69\frac{7}{12}$  A.D.) marked the capture of Jerusalem (Aug. 14, etc.) by the legions of Titus; which capture was in turn exactly one Great Eclipse Cycle, 651 years, after 3416.86 A.M., the year in which Nebuzaradan destroyed the Temple of Our Race!

Furthermore, upon the shortened scale of Lunar years, 2520 of them (= 2445 solar ones) back from 5842 $\frac{1}{2}$  fetch us to 3397 $\frac{1}{2}$  A.M., in which year Nebuchadnezzar was made associate King in Babylon! the period being bisected at the beginning of the season of the Hegira ( $4619\frac{1}{2}$ - $20\frac{1}{2}$  A.M.), the years 621, 622 and 623 A.D. throughout, being Chronological ganglia or centres, from which numerous calculations of importance proceed.

Who, then, in the face of facts like these, the half of which have not been told (and none of them well told), can consistently deny the superhuman wisdom of the Prophets; or fail to be impressed with the minute accuracy of the Sacred Historians; or with impunity afford to ignore the teachings of those men of God who were inspired as our ensample unto better lives?

While, therefore, in the Name of God, we defy the scornful scholars, the puffed up Higher Critics, and the reckless Antagonistics of all degrees and every ilk, to shake these general facts at all—(the fulfill-

ment of any, and particularly of all, of which is clearly beyond human foresight or explanation)—we at the same time conjure the humble seekers after truth to heed them at their worth, and particularly do we call upon our brethren of Judah to awake, in that indeed the day of their redemption is at hand.

If any doubt still lingers in the minds of our fellow students, as to the significance of our results, we beg them to refer to the works of other standard authorities, such as J. J. Bond's "Handy Book of Rules and Tables for Verifying Dates with the Christian Era" (page 248 *et al.*). This author is the Assistant Keeper in Her Majesty's Record Office, London, and his valuable work is published in the Bohn Library. We also refer to H. Grattan Guinness' standard work upon the "End of the Age," and with which in spirit and in fact we will be found most thoroughly to agree, save where with better tools and data we are satisfied that we have drawn in closer to the object aimed at. We furthermore refer to the work of that Chronological pile-driver, Wm. M. Page, to wit: "New Light from the Old Eclipses," a volume of superior merit, and one not to be ignored by any honest, painstaking, and unbiased student of Our Race.

Refer now again to the Harmonized Scale of Time, page 43, and note opposite 3542 A. M. the corresponding date (*mark it \**) upon all the subordinate Standard Scales recognized by accurate science. This is the *preliminary* origin of Daniel's 69 weeks of Solar years to Messiah (Dan. ix. 25) the Anointed; 69 such

weeks are  $69 \times 7$  years = 483 years. Move down the scale this number of units along any of its subordinate measures, as for instance along our Biblical one,  $3542\frac{1}{2} + 483$  Solar years to that opposite 4025 A.M. (see page 91 of the Harmonized Scale), and you will note the year in which John the Baptist came preaching in the Wilderness “*Prepare ye the way of the Lord,*” and the one in which all Jerusalem and the country round about began to go out for Hebrew Baptism beneath Jordan’s waves! But the fulfilling dates accumulate as we move on — therefore let us hasten.

“LXXXI. Olympiad. Polymnastus, Cyrenean, *Stadium,*” 457 B.C.; at this Olympiad, Herodotus, at the age of 28, recites his History. The rest of his life spent in revising it, traveling, etc. Æschylus died this year. Long walls of Athens completed.

#### SABBATIC YEAR.

**3543** A.M., 456 B.C. The 5-6th of Artaxerxes Longimanus, then 18 years old. The King, having had the matter under advisement some twelve months, now issued the famous Decree that sent Ezra to Jerusalem yet another year later! (Ezra vii. 11-26). Now the issue of this Decree was a matter for great rejoicing, and Ezra duly records his gratitude unto the Lord, and makes mention of the preparations which were inaugurated to carry it out (Ezra vii. 27-28).

#### EZRA’S PERSONAL RECORDS.

His Book proper, in so far as concerns his own actual connection with Jerusalem’s affairs, begins with

chapter vii. All that precedes it (i.-vi. inclusive) being of the nature of an Historical introduction detailing events that led up to his own going up. By reference to the Genealogical Scheme on page 165, Study No. Three, Ezra's relation to Jeremiah, Hilkiah, and Aaron will be seen, the omission of six of the names from Ezra vii. 1-5, being a legitimate Hebrew method (*per saltum!*) in genealogical matters.

It was this Ezra to whom the Decree refers, a ready scribe in the Law of Moses "which the Lord God of Israel had given," and to him the King granted all his requests according to the hand of the Lord his God upon him (Ez. vii. 6). For he had prepared his heart to seek the Law of the Lord, and to teach in Israel statutes and judgments (Ez. vii. 10). We have already discussed the rude outline of the matter in a Lecture (see Study No. Eight, pages 305-311), but may enter into details in a more accurate and intelligible way. The Decree itself was actually issued upon Tuesday, the 14th of Nisan, just 5252 days before Nehemiah completed his 52 days labor on the Walls of Jerusalem, and from its date, as here specified, to the day of the Saviour's Baptism (see 22d day, 4th civil month, 4026 A.M.) there are just 176,412 days =  $483 \times 365.242256$  days =  $69 \times 7$  solar years = 69 "weeks" of years (Dan. ix. 25).

To enable the reader to form a simpler skeleton idea of the harmony involved in the True Chronology of the Bible, as herein revealed and verified, the following scheme may be borne in mind (reference, if

necessary, being had to the years in question for further particulars):

3417 A.M. Gedaliah murdered. Johanan abandoned Palestine.

$52 + 18 = \underline{70}$  years Desolation.

3487 A.M. 4th of Darius (Zech. vii. -xiv.).

70 {  $8 \times 7 = \underline{56}$   
3543 A.M. The Edict to Ezra; 483 Solar years to Messiah.

$2 \times 7 = \underline{14}$   
3557 A.M. The Edict to Nehemiah; 483 Lunar years to Messiah.

Now there was not so much expedition required for the promulgation of this particular Decree as for those of Haman and Mordecai, a fortnight of years before, but by Sunday, the 4th of the 12th civil month, 138 days later, it seems to have reached unto the very borders of the 127 provinces over which Artaxerxes ruled; and about this time it was officially published.

In the meanwhile, at Babylon, by virtue of its provisions, Ezra became the official custodian of all the gold and silver and treasures of Sacred Vessels that yet remained in Babylon; and which were still necessary to complete the restored service of the Temple. (Ez. vii. 15-19). Between this date and that of the finishing of the wall by Nehemiah are 5114 days, *i.e.*, 14 Solar years and a small fraction.

Then arose all those Jews (sons of Judah, of Benjamin, and of Levi) who were so minded, and settling their affairs in the various quarters where they

sojourned, they began to move towards Babylon, the general rallying point, so as to be in readiness against such further dates as should be ordained for carrying out the project now fully inaugurated.

Megabyses marched a Persian army to Memphis, while Artabasus sailed up the Nile with a fleet, thus relieving the Persian garrison within the "white wall." The combined Persian forces now defeated the Egyptians and their allies, who retreated up the Nile.

THE SECOND "WEEK" BEGINS (DAN. IX. 24).

**3544** A.M., 455 B.C. The 6-7th of Artaxerxes Longimanus. Now, God's beginnings are of small account in human estimation. But few gathered at the summons, the names of the heads of families and leaders are given in Ezra viii. 1-14; the census of those who were willing to accompany them being a meagre 1496! It had taken about seven months to muster even these, and a full year had transpired since the date of the edict. But it was a notable number (Sebastian Cabot 1496 A.D.), a gleaning (even  $2 \times 2 \times 2 \times 11 \times 17$ ) of God's people, the significance of which all will recognize, who are familiar with the Science of Sacred Arithmography, as set forth by Milo Mahan, Upjohn and others.\*

It was useless to wait longer, and so upon Sunday, the 1st of Nisan, in the beginning of the 7th year of Artaxerxes, Ezra and his little band of pilgrims

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\* See the "Mystic Numerals of Scripture," "Palmoni," etc., by Mahan; "The Number Counted," "The Name Counted," by Upjohn; "666," by Nelson; "The Structure of the Bible," by Panin; see Supplementary List of Books for Reading and Study.

began to go up from Babylon (Ezra vii. 7, 8, 9) to Jerusalem; and 483 ( $69 \times 7$ ) solar years later ( $4027\frac{1}{2}$  A.M.), even upon the full moon of Nisan thereof, was Messiah "cut off," as it had been set aforehand in His own Counsels; for who is a Saviour unto Israel but the Lord God Jehovah who hath indeed visited Our Race and raised up a mighty Salvation for us, according to the Prophets, since the world began! (Isa. xlv. 21, 22; xlii. 11; Hos. xiii. 4; Isa. xlix. 26; lx. 16, etc.; consult concordance!).

Now the subsequent events are for awhile best studied from a skeleton calendar which we herewith present.

I. Sacred (7th civil) month (3544 A.M.), it being in the 7th regnal year of Artaxerxes.

Sunday, 1st.

Ezra begins to go up (vii. 9), leaving the city of Babylon on the 1st day of the I. Sacred month ["The first gathering place seems to have been somewhere not far from Babylon, but the locality has not been identified."] and arriving at his temporary camp on the Ahava (called also Theras, see II. (III.) Esdras, viii. 41) probably by the nightfall beginning of the 2d day, which was

1, Monday 2d.

Where he abode in tents 3 days (Ez. viii. 15, half the verse).

2, Tuesday, 3d.

3, Wednesday, 4th.

Thursday, 5th.

"Then" he reviews the People and Priests, but

finds no Levites (Ez. viii. 15, latter half of verse and verse 16). His messengers hasten at once, starting before nightfall, to Casaphia near by, and report to Iddo (Ez. viii. 17), who supplied the men, even 258, thus bringing the aggregate up to the 1,754 specified by the census, but to which we must add some for the priests (I. (III.) Esd. viii. 29, 54) and others for the Sons of David, etc. The mixed multitude, women and children, do not seem to be included in the lists (Ez. viii. 18-20). But we must allow them several days for preparation.

1,	Friday,	6th.
2,	Sabbath,	7th.
3,	Sunday,	8th.
	Monday,	9th.

The Levites, sent by Iddo, arrive (so interpreted).  
Tuesday, 10th.

Then Ezra proclaimed a Fast unto the Lord, and He was entreated of them (Ez. viii. 21-23).

Wednesday, 11th.

Then he appointed the treasure bearers, weighed out the gold to them, and distributed the treasures, and duly cautioned them as to their responsibility! (Ezra viii. 24-30).

Thursday, 12th.

The final departure now takes place, *i.e.*, the setting forth from the River of Ahava (Ezra viii. 31). The crossing of that River in the History of Our Race is an event far greater than the celebrated passage of the Rubicon 406 years later.

The journey was a prosperous one, and relatively



short in view of its difficulties (107 days in all, 91-2 of actual march, not counting Sabbaths, or at the rate of about 10-12 miles a day according to the route taken by Ezra with so valuable a treasure.

Ezra's caravan arrived at Jerusalem with the setting sun of Friday, the 29th of Tamuz, which was also the beginning (Sabbath, the 1st day) of Ab, *i.e.*, of the V. Sacred (11th civil) month (late in our July; Ezra vii. 8, 9). And they abode there (in camp, we presume) resting for three days; 1, Sab.; 2, Sund.; 3, Mond. (Ez. viii. 32).

Then on the next, or 4th day, Tuesday, they weighed out the gold and the silver, and the vessels in the Temple, recording all the weights. And those who had come out of the Captivity offered burnt offerings for all the rest, even for the whole of Israel, tribe by tribe,—for such was an unbroken custom of Our Race, to sacrifice for all those that be afar off, as well as for those that be near,—since in Jehovah's eyes not one of them is lost!\*

It is interesting to note that some 2300 common Lunar years later, *i. e.*, taken at 354 days each (even  $2230\frac{3}{4}$  Solar years), to wit: in 5774 $\frac{3}{4}$  A.M., *suggesting* July 4th, 1776 A.D. (the 4th day of our own 5th month from March, though not from Vernal Equinox) Manasseh, the most separated and forgetful of the scattered tribes, weighed out the Gold of Independence in behalf of all the rest, offering sacrifices

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\* There were, no doubt, "Israelites" included in this return, yet it was not "Israel" as such, but "Judah" that was involved; hence, the census is specifically Jewish.

for all men, in the Revolution, that their sons and daughters might for a little season (120 years perhaps) enjoy a foretaste of that still future Golden Age.\*

In this year the Persians drained the branch of the Nile where the Athenian fleet lay, and made an open passage to the Island where the Egyptian forces were. The Athenian allies thereupon capitulated. A new Athenian fleet, sailing to their rescue, was now shut in by the Persians and almost destroyed in this 6th year of the war, when Egypt again fell under the Persian yoke during all the reign of Artaxerxes (Thucyd. Lib. I.; Ctesias; Diod.).

**3545** A.M., 454 B.C. The 7-8th of Artaxerxes Longimanus. Ezra's first *Civil* New Year at Jerusalem, 14 years (inclusive) before the far more important one celebrated by Nehemiah (*vide* 3558 A.M.). By the beginning of this year (3545 A.M.) all the King's officers "upon this side of the river" had been served with the King's commissions and the work was prospered (Ez. viii. 36).

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\* N. B.—2300 *absolute* "mean" Lunar years at 354.367 + days each are strictly 2231.51 mean Solar years at 365.24225 days each, and if *strictly* applied, run the measure back to some special act in 3543 A.M. which was that of the Edict itself. We can not always apply these measures consistently. That is, we cannot limit ourselves to any particular method, for we find that all of them apply according to degree. The fact is, the mere outlines of a vast science of interpretation are suggested to our fellow students, and we must leave most of the details to them. Our main object, after all, is to supply them with a perfect scale of years upon which to study the Harmonies of Time for themselves,

But there was sin in the City, and the balance of the Book of Ezra (ix.-x.) refers to his action in the matter after he discovered it in the 9th month. It will be better understood by means of the recovered calendar which follows:

IX. Sacred (3d civil) month.

16th day, Sabbath.

The Trespass duly reported (Ezra ix. 1-4, 5-15; x. 1-5.)

17th day, Sunday, 1.

“Evening” (Ez. x. 6) “Morning” (Ez. x. 7-8).  
Proclamation made.

18th day, Monday, 1-2.

19th day, Tuesday, 2-3.

20th day, Wednesday, 3.

Then all the men of Judah and Benjamin (*i.e.*, “the Jews”) gathered themselves together unto Jerusalem “within three days” (*i.e.*, reckoned from Sunday morning, the 17th). “*It was the 9th month, on the 20th day of the month*” (December), amid the great winter rains, that they had come together (Ez. x. 9). And as the matter was serious and required careful investigation, it came to pass that when Ezra stood up (x. 10-11) and addressed the people, they agreed to his demands, but asked for time, giving good reasons (Ezra. x. 12-14) which were agreed to. A commission was therefore appointed (x. 15), and the people withdrew to await the results and to abide by the consequences as adjudicated.

Now the official investigation began on Sunday, the 1st day of the X. Sacred (4th civil) month (Ez.

x. 16), and had ended by Thursday, the 1st of Nisan, which was the 7th civil month (Ez. x. 17), the names of the guilty ones being recorded and their pledges taken, severally, according to the order of their cases on the docket (Ez. x. 18-44). Here endeth the Book of Ezra, and the I. (III.) Book of Esdras.

The Aventine allotted to the Commons at Rome.

Perdiccas II. succeeds Alexander I.; the latter had reigned 46 years.

**3546** A.M., 453 B.C. The 8-9th of Artaxerxes Longimanus. This year the whole body of Rome sent Posthumius, Sulpicius, and Manlius to Athens in great state to bring from thence an ideal set of Laws for settling the government and preventing Feuds. Meanwhile the people "Sat down to eat, and rose up to play," for behold, in this year the 301st of Rome began, and the "Secular Games" were instituted. They were celebrated thereafter every 5 years, or (from this year as 1) on the 6th, 11th, 16th, 21st, 26th, etc., years. Thus the 89th celebration fell  $5 \times 88 = 440$  years later;  $3546 + 440 = 3986$  A.M., *q. v.*, which was the Consulate of Valerius Messala, and Sulpicius Quirinus, *i. e.*, the 88th anniversary.

Total eclipse of the sun April 10th, 6h. 55m. a.m., in Asia-Minor; 4th year of the LXXXI. Olympiad = 295 Nab. = 300 A.U.C. (Varro).

"LXXXII. Olympiad. Lycus, Larissean, *Stadium*," 453 B.C. Pindar, Olymp. IV., V.

**3547** A.M., 452 B.C. The 9-10th of Artaxerxes Longimanus. In these days flourished Zend and Pharecyder the Historian (Eusebius). Another eclipse

of the sun Oct. 3rd, 453 B.C., 5h. 49m.;  $9\frac{1}{3}$  digits. These eclipses are sometimes erroneously used to fix the 6th year of "Xerxes," whereas they fall 28 years later than 3518 A.M., *q. v.*, which was the 6th total and the 1st sole year of the true Xerxes (see 3546 A.M.).

When the ambassadors returned from Greece, the Tribunes prevailed that Ten chief Senators should be elected as Law Makers with absolute power for one year, without appeal, and that all other magistracies should be made void till renewed according to the Laws. And so the *Comitia Centuriata* chose the DECEMVIRI, ten senators, as follows: (1) Appius, (2) Genutius, Consuls elect; (3) Sertius, (4) Romulus, former consuls; (5) Posthumius, (6) Sulpicius, (7) Manlius, the late ambassadors; (8) Julius, (9) Veturius, (10) Horatius, three eminent senators.

It was agreed that but one of them should have the Consular Insignia at a time, but all successively during the year (452 B.C. = 302 A.U.C.). From the laws brought from Greece, and their own usages, they formed Roman Laws engraved upon Ten Tables of Brass, approved by the Senate and people and hung up in the Forum.

Thus the Roman government again changed its form (Rev. xvii. 10); the second phase (Consuls, Dictators, and Tribunes) giving place to the THIRD which continued less than 3 years!  $3547 + 2 = 3549$  A.M., *q. v.*

**3548** A.M., 451 B.C. The 10-11th of Artaxerxes Longimanus.

About this time the Ionians first introduced the

mode of writing from left to right. Previous to that time the writing had been from right to left as in Hebrew, though to some extent the alternate method was in vogue. This latter was the *boustrophedonal* mode, a line from right to left and next from left to right. We write J. H. V. H. the Hebrews wrote H. V. H. J., the alternate method would be

At about this same period the Greeks changed the form of their letters from the uncial to the cursive.

The second set of Decemvirs went into power in 451 B.C. and carried things on at a high hand.

These "decemvirs changed the order of the Roman months, and placed February after January. The months now consisted of 29 and 30 days alternately, to correspond with the Synodic revolution of the moon; so that the year contained 354 days, but a day was added to make the number *odd* which was considered more fortunate, the year therefore consisted of 355 days" (see Ency. Brit., page 666, Calendar). But 355 is the number of Shanah, in Hebrew, and 113 is that of *Ish*, man, and  $355 \div 113 = 3.14159$  the ratio of Metius, an approximation only, but significant. The Lesser light can never equal the Greater, from whose effulgence it borrows; the Image need not dream of understanding the Ideal, nor the type the antitype, nor man his Creator; therefore, as "the Lord is in his Holy Temple, let all the earth keep silence before him."

Now the Decemvirs added yet other two tables of Laws which made up the 12 Tables often mentioned by Roman authors. The whole required frequent interpretation of the learned, which Oral Law was afterwards called the *Civil Law*, being a code of definitions, precedents, decisions, etc.

The Athenians under Cimon, take Cyprus.

**3549** A.M., 450 B.C. The 11-12th of Artaxerxes Longimanus.

It was the intention, and now the custom of Rome to elect a new set of Decemvirs annually. The second set being now in power (451 B.C.) and at the end of their term (303 A.U.C.). Things had been carried on by them at such a high hand that, having usurped the positions of both Legislators and Judges, the whole city was corrupted, and many eminent citizens had been forced to go into exile. Appius the leader of the second set of Decemvirs was now driven, in view of a war pending with the *Sabines* and *Æqui*, to call a Senate.

In this body the Decemvirs were strongly opposed by leading statesmen and patriots and by the whole body of the people, because of their tyranny. But Appius raised an army, got Dentatus ("The Roman Achilles") murdered, drove many more into exile, and (304 A.U.C., 450 B.C.), attempting to abuse the daughter of Virginius, a Plebeian Soldier, the army revolted.

Virginius now slew his daughter, the people demanded the restoration of the old government, and the Decemvirate fell. Cicero incidentally remarks that all this took place in the 60th year after the

expulsion of the Kings, 244 A.U.C. + 60 = 304 A.U.C. *i. e.*, 3549 A.M. and in 450 B.C. (Cicero de Finibus, Lib. III. 20). Valerius and Horatius were made Consuls during the remainder of the year, and for the next four years (305 to 308 A.U.C. inclusive) the war with the *Volsci* and *Æqui* and the settlement of the government progressed together. The Consuls, strictly representatives of the Senate and Patricians, now fell into command of the armies. They were, in effect, "Military Consuls," and now alternated in power, off and on, with the Military Tribunes of the people, and this for the next 391 years, giving expression to the FOURTH head or phase ("King," Rev. xvii. 10) of the Roman State, but these Military Tribunes were not created until 5 years after the resumption of the consulates (see 3554 A.M.), nor did the first group go into office until two years later (see 3556).

Cimon defeats Artabasus and Megabyses, and Artaxerxes, weary of the war, makes peace with the Greeks (*Diod. Lib. II.*, and *Plutarch in Cim.*).

#### SABBATIC YEAR.

**3550** A.M., 449 B.C. The 12-13th of Artaxerxes Longimanus.

"LXXXIII. Olympiad. Crisson, Immesæan (Gr. Himeræan), *Stadium.*"

Megabyses rebels from Artaxerxes Longimanus.

THE THIRD "WEEK" BEGINS (DAN. IX. 24).

**3551** A.M., 448 B.C. The 13-14th of Artaxerxes Longimanus. Secular Games at Rome.

Megabyses defeats the Persians, who thereupon are reinforced.



**3552** A.M., 447 B.C. The 14-15th of Artaxerxes Longimanus.

The Persians were again defeated by Megabyses. The Rebellion was now amicably settled. Megabyses returned to Court but was soon after banished to Cyrtia in the Red Sea, where he resided some 5 years.

**3553** A.M., 446 B.C. The 15-16th of Artaxerxes Longimanus.

**3554** A.M., 445 B.C. The 16-17th of Artaxerxes Longimanus.

In 445 B.C. (309 A.U.C.), a law was passed in Rome that the 6 Governors should be chosen, 3 Patricians, 3 Plebeians, to be called "Military Tribunes," with a view to determining whether these should take the place of the old form of government by Consuls or not.

"LXXXIV. Olympiad. Crispon, the second time, *Stadium*," 445 B.C. Pericles begins to have sole direction of affairs. The first draught of Herodotus' Universal History, approved at Athens (completed about 33 years later).

**3555** A.M., 444 B.C. The 17-18th of Artaxerxes Longimanus.  $3555 \text{ A.M.} + 2445 = 6000 \text{ A.M.}$

The First Military Tribunes (444 B.C.) ruled only two months, being forced to lay down their power by advice of the Augurs.

**3556** A.M., 443 B.C. The 18-19th of Artaxerxes Longimanus. Secular Games at Rome.

In this year Herodotus traveled through Judea and describes it (Lib. III.) by the name of Cadytis. He

then settles in Thurinum, it being in the 310th year of Rome and 12 years before the Peloponnesian war.

Megabyses returned in disguise from banishment and was reconciled to Artaxerxes.

This (311 A.U.C.) was a year of profound peace throughout the world (Diodorus Siculus).

The office of Censor instituted in Rome (443 B.C.) Sempronius and Papirius were the first two created for 5 years, or one Lustrum, to make the census or poll money; but afterwards they were made inspectors of manners with power to degrade Senators and knights for misdemeanors.

The proper emplacement of the Lustrum on the Scale of Time is of far more importance than at first appears, as it enables us to locate the three celebrated ones recorded in the personal memoirs of Augustus Cæsar. By means of the latter we obtain independent testimony as to the 15th year of Tiberius Cæsar, in which John the Baptist began his ministry. Now, from the year (443 B.C.) under consideration to the one (13 A.D. inclusive) in which Augustus died, after having performed his third and last Lustrum, are 456 years, or 91 Lustrations, and would have been 92 Lustra, inclusive, had they been celebrated regularly (365 + 91!). But, although this is not the case, we have specific references whereby to fix those of Augustus, which in due time will merit our consideration.  $3556 \text{ A.M.} + 2445 = 6001 \text{ A.M.}$

#### SABBATIC YEAR.

**3557** A.M., 442 B.C. The 19–20th of Artaxerxes Longimanus, his 20th Regnal year extending from the

3rd Civil (IX. Sacred) to the 2d Civil (VIII. Sacred) month of 3558 A.M. inclusive.

HERE BEGINNETH THE BOOK OF NEHEMIAH.

We are now ready to adjust the words of Nehemiah, the son of Hachaliah, to the proper pages in the True Chronological Log-book of Our Race. This man's mission was to *consummate* the Commandment to build the Walls of Jerusalem. His very name is significant—"The Lord will conduct the Man" (Cruden), or "Jah is comfort" (Young)—and it now devolves upon us to unfold in detail a sequence of most stupendous Chronological facts, long promised (see Study Number Nine, pages 370-373), but since then, and as yet only briefly, outlined in an Our Race News Leaflet.\* The facts in the case have been purposely withheld until they could be presented here in full, where they properly belong, and where their significance can be comprehensively viewed from their own particular dates and stand-points.

The Vision of the 70 weeks, detailed in the ix. chapter of Daniel, cannot be grasped and fully interpreted until the object of Nehemiah's mission is understood, and its Chronological details set in perfect order, nor will any mere approximation satisfy the case. Nehemiah was the man who literally fulfilled the requirements of Daniel ix. 25, and the Book of his own Records plainly bears the date of that fulfillment upon its very surface, while from the

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\* See No. I. for Oct., 1893 A.D. See also Study No. Eleven, pages 170-176.

date so given the measuring line goes forth with a degree of accuracy capable of satisfying every demand that can ever be made upon it by the most exacting tests of modern science. Let us explain:

Nehemiah, the State Cup-bearer of Artaxerxes Longimanus, appears upon the scene of Chronology in the 1st month of the 20th Regnal year of Artaxerxes, which was Chisleu, the 3d Civil (IX. Sacred) month of 3557 A.M. (Neh. i. 1). Hanani, his brother, arrived at Shushan on the 16th, and sometime on the 19th had his interview with the Cup-bearer. The evil report from Jerusalem led Nehemiah to protracted mourning, fasting and prayer—counting the 19th (Friday) of this month, when he first began to realize the actual condition of the Wall of Jerusalem (Neh. i. 3-4), unto the day (“this day” verse 11, verses 5-11 at *this date!*) in which he resolved to present his petition to the King. The whole period of his grief was 113 days (11 days in the 3d, the whole of the 4th, 5th, 6th months = 88 days, and 14 days in the 7th. month, Neh. i. 1-11).

At last, in the month of Nisan (on Sunday the 15th day) the King, who does not seem to have required official attendance during the long period of his mourning, or who, at least, had not before that occasion noticed his sadness, remarked upon his appearance and demanded an explanation. Nehemiah, thereupon, and after a brief additional mental prayer, disclosed the whole matter and presented his petition, which was none other than that he might be sent unto Judah, unto THE CITY OF MY FATHERS’

SEPULCHRE, THAT I MAY BUILD IT!" (Neh. ii. 1-5). Compare this carefully with the wording of Dan. ix. 25 and Isa. xlv. 28; and note particularly that the original Decree of Cyrus, issued some  $(3557\frac{1}{2} - 3468\frac{1}{2} =)$  89 years before (even if its actual provisions ever literally covered anything besides the Temple itself; Ez. i. 2-4; vi. 3-12!) had been frequently *delayed* during the first 21 years of operation ( $3468 + 21 = 3489$ ) and that since the completion of the Temple, in 3489 A.M., even for the significant balance of the time, to wit: 69 lunar years or until the day of the Decree to Nehemiah, the Walls and the City still waited for an Architect!

Now these 69 Lunar years were typical of the 69 weeks of lunar years which were yet to stretch out, day by day, beyond them to the day of the Baptism and recognition of the Anointed One, and Nehemiah's petition thus actually looked and worked towards the establishment of an Era of the utmost importance to Chronology! The record goes on as follows: "And the King said unto me (the Queen [Esther, his mother? !] also sitting by him) for *how long* shall thy journey be? *and when wilt thou return?* So it pleased the King to send me; *and I set him a time!*" (Neh. ii. 6).

Nehemiah's services at Shushan could not be spared for long. He was a valued and trusted servant of the Empire. The nature of his duty and the length of his stay away from Court has been completely misunderstood. Contrary to the received teaching he was absent, at the most, not more than one year, nor did he again visit Jerusalem for 11

other years! albeit he was its duly accredited Governor (*Chargé d'affaires*, as we may say in modern diplomatic language) throughout the remainder of his life. All this will appear as we proceed with the record, both from its own wording and from the plain requirements of the True Chronology. (In the meantime compare Neh. ii. 6; vii. 1-2; xiii. 6!).

Now, besides his Commandment to build Jerusalem and its walls, Nehemiah received letters to the Governors beyond the River, and one to Asaph relative to the material required for his enterprise. Therefore with the good will of Artaxerxes he set out upon his journey some 8 days later, on Nisan 22d (Sunday), (maybe the 23d?) accompanied by a strong escort and reached the City in 99 days. Now the dates hereinbefore (and hereinafter) noted, result from a strict analysis of the Record reversed from the 25th day of the month *Elul*, which was the 12th Civil month, *i. e.*, from the date of the Dedication of the completed Wall (as given in Nehemiah vi. 15; compare xii. 27-47; vi. 16); and the analysis is further verified by the harmonies revealed from taking the days involved as typical, a day to a year, of the years leading up to the year itself of the Edict and Dedication, and from thence down to the Messiah, all of which will be set forth as we proceed.

But in the first place we shall present the consolidated scheme of days worked backwards from the Sabbath following the Dedication of the Wall, which was 153 days after Nehemiah's departure from Shu-

TABULAR STATEMENT.

The scheme of actual dates and periods, agreeable to the record of the Book of Nehemiah, set over against their counterparts upon the Scale of Years.

Mos.	DAYS.	ADD.	PERIODS.						YEARS.	
3d	15th	I	FOUNDATION.						3281 A.M.	
	16th	I							3282 A.M.	
	17th	I	3	3					3283 "	
	18th	I							3284 "	
	19th	99		116					3285 "	
6th	29th	I	100		113		124		3384 "	
7th	1st	13							3385 "	
	14th*	I	14		8	21		<i>Yatsa*</i>	3398 "	
	15th*	7						<i>Yatsa*</i>	3399 "	
	22d*	67	77					<i>Yatsa*</i>	3406 "	
9th	30th	3		82		70		222	3473 "	
10th	3d†	I						} <i>Yatsa*</i> <i>Motsa†</i> }	3476 "	
	4th	2				4			3477 "	
	6th	I							3479 "	
	7th†	3						277	<i>Motsa†</i>	3480 "
	10th	3			99	7			3483 "	
	13th	I							3486 "	
	14th†	3					151		<i>Motsa†</i>	3487 "
	17th	3							3490 "	
	20th	11	82						3493 "	
11th	2d	I		77					3504 "	
	3d	3				70			3505 "	
	6th	24							3508 "	
	30th	I			52				3532 "	
12th	1st	23					55		3533 "	
	24th	I							3556 "	
	25th†	I		Wall.					<i>Motsa†</i>	3557‡ "
	26th	I							3558 "	
	27th								3559 "	

\* *Yatsa* — The Edict issued. † *Motsa* — The Edict accomplished. Thus, from 10th month, 3d day, to 12th month, 25th day, a circuit of 82 days (70 plus 7 plus 5), of which 77 were duly dropped from the calendar before Tebet 22d, 4026 A.M. ‡ Sabbatic on Post-Exilic Scale.

shan; or, if the start was made rather upon the day following Wave-sheaf Sunday, as is possible, then the 153d day falls upon the first Sabbath spent within the completed and dedicated Wall. Many of these matters will need much more than the unassisted judgment of a solitary student to bring out their chiefest beauties. We shall welcome their further elucidation at the dint of others whereinsoever our own labors shall fall short, and in the meantime present our own solution.

#### NEHEMIAH ANALYZED.

The Chronology of Nehemiah is, then, as follows (*i. e.*, as interpreted), the year being 3557 A.M., 443-2 B.C.

3d Civil (IX. Sacred) month.

Monday, 15th.

Nehemiah at Shushan (Neh. i. 1).

Tuesday, 16th. 1.

His brother arrives (Neh. i. 2, part of).

1. Wednesday, 17th. 2.

2. Thursday, 18th. 3.

3. Friday, 19th.

After the usual rest of 3 days, Hanani and the delegation from Jerusalem have their official interview with Nehemiah, who begins to mourn at once, and so continues for the rest of that (Sacred) year (100 days) mourning (Neh. i. 2-4), all inclusive.

7th Civil (I. Sacred) month.

Sunday, Nisan 1st.

Nehemiah commences to fast 14 days, from 1st to 14th inclusive (Neh. i. 4).



Sabbath, 14th.

On this day Nehemiah ends his fast, and on

Sunday, 15th,

in view of his duty to attend upon the King that night, presents his petition first unto the King of Kings (Neh. i. 4-11). He then appeared before the earthly ruler, and his project was set in due order. But the matter was one of *sealed* letters until its whole intent was revealed by Nehemiah himself (Neh. ii. 1-8).

Sunday, Nisan 22d.

Nehemiah departs from Shushan with his military escort (Neh. ii. 8).

8th Civil (II. Sacred) month.

Spent by Nehemiah *en route* to Jerusalem, traveling with sealed orders, and no doubt concealing his instructions carefully, even from his body-guard.

9th Civil (III. Sacred) month.

Thursday, 30th.

At the sundown ending of this day Nehemiah reaches the Government House on this side of the river (Neh. ii. 9 (10)).

10th Civil (IV. Sacred) month.

1. Friday, 1st.

He begins to rest for 3 days.

2. Sabbath, 2d.

3. Sunday, 3d.

On which he sends out summonses to the governors, and Asaph, the Keeper of the King's forest, to meet him for conference. Now the King had sent army officers and horsemen with Nehemiah, and doubtless these were employed in conveying the com-

mandment as to this conference, the preparations for which seem to have consumed no little time.

In the meanwhile, pending its date, it behooves us to examine the nature of the one we have now reached.

Nehemiah's commission was a secret, known only to himself. In modern phraseology his orders were "*sealed*" until he himself made their contents known, and the issue of this summons may be regarded as the initiatory step towards its preliminary disclosure to the Persian officials. As such it constituted the "*yatsa*," or primary "going forth" of the commandment, whose consummation, or "*motsa*," was yet future, accordingly, as the whole of this day is to be taken into the "three days" of rest, the commandment may be considered as beginning with mid-day of the next, to wit: Monday the 4th. Let us now make a strict calculation along the ancient Hebrew Calendar (as actually employed to measure solar time, and with due regard to the intercalations of all degrees) until we arrive at the 22d of Tebeth, 4026 A.M.,—the date of the Saviour's Baptism as already determined from a study of Solar time as dated from Ezra (vii. 10; see 3542 A.M.), but which also follows from still other rigid conditions not to be anticipated here.\*

Recalling the fact that Ve-Adar contains but 27

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\* Such other conditions will be treated when we actually come to the years of the Saviour's Life, Avocation and Ministry, and it is improper to confuse the present investigation therewith.

days at the end of the 45-year cycles (see Study No. Ten, page 162) we have the following

CALCULATION.	DAYS.
Remaining in the 10th month of 3557 A.M.	
after some hour on the 4th day, - - -	25
Add for the 11th month of 3557 A.M., -	30
Add for the 12th month of 3557 A.M., -	29
Add for the 13th month of 3557 A.M., (Inter- calary), - - - - -	34
Add 3558 A.M. to 3560 A.M., inclusive, -	1097
Add 3561 A.M. to 3563 A.M., inclusive, -	1096
Add 3564 A.M. to 3566 A.M., inclusive, (short Ve-Adar), - - - - -	1089
Add ten 45-year cycles at 16436 days each, to wit: 3567 to 4016 A.M., inclusive, - -	164,360
Add 4017 A.M. to 4019 A.M., inclusive, -	1,096
Add 4020 A.M. to 4022 A.M., inclusive, -	1,096
Add 4023 A.M. to 4025 A.M., inclusive, -	1,096
Add of 4026 A.M. the month of Tishri,	30
Add of 4026 A.M. the month of Bul, -	29
Add of 4026 A.M. the month of Casleu, .	30
To Thursday, the 22d of Tebeth (21.29), -	22
Total (+ the small fraction .29),	171,159

This sum total is significant as being the exact "measure" of 483 mean Lunar years as expressed upon the Ancient Hebrew Soli-Lunar Calendar without reference to the actual position of the moon. That is the number of days *between* the 4th of Tamuz 3557 A.M., and the 22d of Tebeth 4026 A.M. is 483 such "units" (moon or no moon!).

We shall revert to this matter anon, but set forth the fact at this time because it belongs here, and because we regard the date as an *à quo* in our discussion of Daniel's prophecies as set toward their fulfillment by Nehemiah.

The Hebrew calendar has both an actual, and a superficial bearing upon the matter at issue, and in both cases the outcome is very remarkable, as we shall see in due time.

Pending the response to his official summons Nehemiah must have remained some ten days at the Government House before the several governors congregated from their respective districts to hear what he had to impart, let us, therefore, continue:

Tuesday, 5th.

Wednesday, 6th.

Thursday, 7th.

An important date, but for exactly what cannot yet be determined. It *accents* the times of Nehemiah, and probably marks the arrival of the messengers at their several destinations. The preparations to obey the summonses may be supposed to extend to the 10th.

Friday, 8th.

Sabbath, 9th.

Sunday, 10th.

Another chronological *punctuation* in Nehemiah's "times," indicated by the calendar. The Governors and Asaph start out for the Government House.

Monday, 11th.

Tuesday, 12th.

Wednesday, 13th.

Thursday, 14th.

There are arithmographic reasons for believing that the conference of the governors took place upon this particular day, and that it was signalized by breaking the seals of his letters and serving the Persian officials with their personal copies and instructions (Neb. ii. 9). They were distasteful to some of them (Neh. ii. 10), but none the less the matter, now set in full process of enactment, was duly consummated 70 days later by the actual completion of the Wall. The entire circuit of the Writ is intimately comprehended in these succeeding 70 days, and, as we shall see, it was in vain that the party of opposition arrayed themselves against it; its goings forth were from on High, and its circuit could not be completed void!

1. Friday, 15th.

Some days (probably 3) were now spent in detailed instructions, such as were necessary, particularly to Asaph.

2. Sabbath, 16th.

3. Sunday, 17th.

After which Nehemiah resumes his journey towards Jerusalem, which he reaches a fortnight later.

Nehemiah's work at Jerusalem is best understood, however, by following it out in detail upon the actual calendar. We shall, therefore, submit the requisite analysis.

11th Civil (V. Sacred) month (3557 A.M.).

Sabbath, 1st.

Nehemiah in camp. A day's journey from Zion.

Sunday, 2d.

“So I came to Jerusalem” (Neh. ii. 11) at close of day, sunset.

Monday, 3d. 1.\*

“And was there three days” (Neh. ii. 11). The 52 days of Neh. vi. 15, commence here, with Monday the 3d.

Tuesday, 4th. 2.

Wednesday, 5th. 3.

Thursday, 6th. 4. 1.†

On Thursday the 6th, so soon as all was quiet, Nehemiah went out by night and inspected the walls, and returned (Neh. ii. 12-16). And in the morning after making known the object of his mission (another step in *Motsa*) and the nature of his commission! the work began at once (Neh. ii. 17-18). This is pre-ëminently the date of the active going forth (*Yatsa*) of the *circuit* of the execution of the Commandment. It may be safely taken for granted that Nehemiah was familiar with the Prophecy of Daniel, and that all concerned were impressed with the possibility that in a literal period of 69 weeks after the completion of their work, Jerusalem, thus far without a King since the return from the Captivity, would have the long-expected One, indeed!

And they are fully justified in their hopes, for the Hebrew word translated “going forth” (*Motsa*) of the Commandment, is one of peculiar force.

It is used four times in the Bible in the sense trans-

\* Days total.

† Record of work, 1st morning.

lated as "going forth" (Psa. xix. 6; Ezek. xlv. 5; Dan. ix. 25, and Hos. vi. 3), and in every case conveys the idea of returning into itself or *consummation*. Thus, the Sun's going forth is from the end of the Heavens, and his circuit unto the ends of it; so that naught is hid from the heat thereof, *i.e.*, it completes the circuit in its "going forth;" so in Ezekiel's use of the word we have the entering in and the going forth considered together, and the use made of it by Hosea is similar, for as the latter and the former rains complete the circle of the year so is the *going forth* of the Lord; it is prepared even as the morning, and if we follow on to know him, he will come to us as the rain (*i.e.*, as the former and the latter rain as above), and so complete or consummate his blessings.

Now, this is manifestly the only correct sense in which to understand Gabriel's use of the word to Daniel—know therefore and understand that from the going forth (*Motsa, the consummation!*) of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and three-score and two weeks (*i.e.*,  $7 + 62 = 69$ ). "The street shall be built again, and the Wall, even in troublous times." The force of the word is rather upon the date of the *execution* of the Edict than upon that of its mere publication, and the Commandment (who ever gave it, and how long soever it was delayed in its accomplishment), had not realized its end until Nehemiah made its provisions known to the Governors and later could endorse upon it "*Finished*, the 25th of the 12th Civil month in the

20th year of Artaxerxes, which is the 3557th year of the Genealogies!" This idea now being duly conceived puts an entirely new light upon the words of Gabriel and the calendar bears out our interpretation to the very day!

We can therefore appreciate the zeal with which Nehemiah undertook a piece of work whose completion meant perhaps so much, and enter with him into his hopes, although his natural inference as to literal weeks was doomed to fail. Now, the work went on at first in the daylight hours alone, *i. e.*, in the "mornings." There were just 49 in all, 7 of which were Sabbaths, so the work was actually done in  $52 - 3 - 7 = 42$  "mornings," 21 of which were in the 11th, and 21 in the 12th month, and a careful examination of Nehemiah iii. will show that there were just 42 working parties, or rather "tasks," to be accomplished. But to return to the calendar:

DAYS.		RECORD OF DAYS.	
Week.	Month.	Total.	of Work.
Friday,	7th.	5.	1-2.
Sabbath,	8th.	6.	(2-3).
Sunday,	9th.	7.	3-4.
Monday,	10th.	8.	4-5.
Tuesday,	11th.	9.	5-6.
Wednesday,	12th.	10.	6-7.
Thursday,	13th.	11.	7-8.

But the work was no sooner well begun than the scorners, as they usually do, gathered to despise it. Nehemiah, however, was equal to the occasion; and,



strong in the conviction that the God of Heaven would prosper the undertaking, although it fell in troublous times (Dan. ix. 25), the work was not to be deterred by those who had no portion, nor right, nor memorial in Jerusalem. So he gave answer and continued to build! (Neh. ii. 19-20).

Friday,	14th.	12.	8-9.
Sabbath,	15th.	13.	(9-10).
Sunday,	16th.	14.	10-11.
Monday,	17th.	15.	11-12.
Tuesday,	18th.	16.	12-13.
Wednesday,	19th.	17.	13-14.
Thursday,	20th.	18.	14-15.
Friday,	21st.	19.	15-16.

But the adversaries waxed even more wroth against them, and Sanballat endeavored to stir up the army of Samaria. But Tobiah asserted that a fox could break down the Wall.

Sabbath,	22d.	20.	(16-17).
Sunday,	23d.	21.	17-18.
Monday,	24th.	22.	18-19.
Tuesday,	25th.	23.	19-20.
Wednesday,	26th.	24.	20-21.
Thursday,	27th.	25.	21-22.

Meanwhile the Jews prayed and worked, so that by the end of the month, or rather in the first 21 working days of the undertaking ( $25 - 4 = 21$ ) which was half the time thereat, the Wall was joined together unto the half thereof (Neh. iv. 1-6). The which we interpret to signify that the whole Wall round about the City was raised, and the breaches thereof filled

at least *half way up*, so that the remainder of the work was of a less dangerous character, in that the part already accomplished formed a continuous rampart better capable of defense. The taunt of Tobiah, the Ammonite, thus lost whatever point it may have had, and it would have taken a greater than Remus to have vaulted over it!

Friday,	28th.	26.	22-23.
Sabbath,	29th.	27.	(23-24).
Sunday,	30th.	28.	24-25.

12th Civil (VI. Sacred) month (3557 A.M.).

Monday,	1st.	29.	25-26.	I.
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The adversaries now conspired together, and as there was no time to spare, agreed to make a combined attack (Neh. iv. 7-8). It was apparently set for the 11th day of the month. But Nehemiah and his co-laborers (being warned daily, for ten days, by the friendly Jews who came in from the suburbs, day by day, to work upon the Wall, verse 12) made their prayer unto the Lord and set a watch against them day and night (verse 9); whereby the strength of the remaining laborers gradually gave out and Judah said, we are not able to build the Wall (verse 10). In the meantime the adversaries' plans matured, for they knew not that their plot was discovered (verse 11).

Tuesday,	2d.	30.	26-27.	2.
Wednesday,	3d.	31.	27-28.	3.
Thursday,	4th.	32.	28-29.	4.
Friday,	5th.	33.	29-30.	5.
Sabbath,	6th.	34.	(30-31).	6.

Sunday,	7th.	35.	31-32.	7.
Monday,	8th.	36.	32-33.	8.
Tuesday,	9th.	37.	33-34.	9.
Wednesday,	10th.	38.	34-35.	10.
Thursday,	11th.	39.	35-36.	11. 1.

But on the eleventh day Nehemiah set the people in and behind the Wall, ready for the attack (verse 13) and cautioned them with faithful and with patriotic words! Whereby it may be *apparent\** that it is justifiable to fight, defensively, for brethren, and sons, and wives, and daughters, and houses (verse 14; compare Matt. xxvi. 52-53; John xviii. 36; Esth. viii. 11, ix.). Now when the adversaries heard that the matter was known, they abandoned their resolution,† and the Jews returned every one unto his work (verse 15) and so the final stage (12 days) of the building began.

Friday,	12th.	40.	36-37.	2.
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But from now on half of Nehemiah's servants stood guard, while the other half worked, and all the people worked under arms (Neh. iv. 16-18). The precautions also were increased (verses 19-20) and the hours of labor were lengthened *even from morning twilight until the stars appeared* (verse 21) and those who dwelt in the suburbs lodged temporarily in the city itself (verse 22). And during all these "troubles

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\* A Patriotic Association for the vigorous defense of Institutions as old as Our Race, is justified by the Book of Nehemiah, and that it may be necessarily secret up to the point of action is also *apparent* from the Book of Esther.

† Rev. xii. 16. No weapon fashioned against Israel shall prosper!

times" the stress and exigency was so great that neither Nehemiah, nor his brethren, nor his servants, nor the men of his guard which followed him, none of them put off his clothes save as cleanliness required (verse 23; compare Dan. ix. 25).\*

Sabbath, 13th. 41. (37-38). 3.

This Sabbath found all the breaches filled, and the situation in Jerusalem practically a safe one, but much work remained to be done upon the Wall itself, and the doors were not set up. It is probable that the spaces were merely secured by temporary barricades. At any rate the state of affairs put a new phase upon the machinations of the numerous enemies who were jealous of Zion's promised restoration (Neh. vi. 1). Accordingly, Sanballat began to tempt Nehemiah to some overt act of treason or conspiracy, and finally to an act which would have marred the quality of his splendid faith in God. We shall not attempt to discuss the details of the trying week that followed, but content ourselves by placing the references opposite their fitting dates, as follows:

Sunday,	14th.	42.	38-39.	4.	1.
Monday,	15th.	43.	39-40.	5.	2.

\* It is also apparent that apathy is not a part of that eternal vigilance which a patriot knows to be the only price of Liberty. Nevertheless, an apiary is a House of Wisdom, and one not to be stirred up with impunity. We have never been within the Hive, and trust that when it swarms it will be for a peaceable purpose alone, and so be let alone by all who have different ideas of Home Rule! There are two sides to every question; let the Ballot decide this one, for it is all-sufficient! *Verbum sapienti sat, ergo sapere aude!*

Tuesday,	16th.	44.	40-41.	6.	3.
Wednesday,	17th.	45.	41-42.	7.	4.
			(Neh. vi. 2-4.)		
Thursday,	18th.	46.	42-43.	8.	5.
			(Neh. vi. 5-9.)		
Friday,	19th.	47.	43-44.	9.	6.
			(Neh. vi. 10-14.)		
Sabbath,	20th.	48.	(44-45).	10.	

And so another and the final Sabbath dawned, and found the labors of Nehemiah waiting for their final task, that of setting up the doors upon the gates, and thus sealing the security of Salem. As we conceive it, the analysis demands a programme somewhat as we have schemed it out below. The gates and doors had been severally made ready and the latter borne to convenient places in rear of the temporary barricades so that on

Sunday,	21st.	49.	45-46.	11.
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They set up the Eastern gates and made them all secure.

Monday,	22d.	50.	46-47.	12.
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The gates of the North set up.

Tuesday,	23th.	51.	47-48.	13.
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The gates of the South set up.

Wednesday,	24th.	52.	48-49.	14.
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The gates of the West set up, and it was the "morning" of the last day of the work.

Thursday,	25th	53.	49.
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Now as the work of the "morning" of the last day (the 52d) passed a little beyond its sunset ending, *i. e.*, to the appearance of the stars, it is correctly

stated that it ceased upon the 25th day of Elul, into whose evening twilight beginning, it encroached (Neh. vi. 15). But that "evening" the work was finished, as stated, in 52 days. Thus, then and there the Commandment to build the Walls of Jerusalem was consummated. This is the date of (*Motsa*) the "going forth," or in modern phraseology, of its "return." These are legal terms.

With the flight of time the idea conveyed by this expression, "going forth," seems to have come to mean just the opposite in common parlance. We now speak of the "return" of a writ and mean the same thing. Some writs are made *non-returnable*. The Medes and Persians prided themselves upon the unchangeableness of their Decrees and Commandments, and so far as human power extended they were literally enforced. Here was one that accomplished its "end." *None of our God's Decrees can come back void!* Nehemiah, the Governor, could now have endorsed upon this particular Edict or Commandment the equivalent of "Respectfully returned, its going forth is accomplished. *Actum est; Finis coronat opus,* Thursday, Elul 25th; in the 20th year of the King; it being the 'edge o' night' and the 5th day of the week. Nehemiah the Tirshatha."

Now there was rest that night within the walls of Salem, for as the stars rose higher, the measuring line went forth toward equally sure accomplishments far more august! The "seven weeks and three score and two weeks" of Daniel ix. 25 end their 70th day (see Wednesday, 13th, 10th Civil (IV. Sacred) month

3557 A.M.), but their calendric reckoning begins here, and here only. All other beginnings are mere efforts at initiation. It is not surprising, however, that Chronology is found full of other, and more or less perfect, harmonies, working in concert toward Messiah's Era, the most auspicious date in Human History, only it behooves us to be sure and select the main chord in the Opera of Time, and follow it exclusively, if we wish to reach the climax of the Score in an appreciative mood.

Here, then, we have the key-note of the dominant scale of time, a day as notable as that of Joshua, and one upon which we can suspend a calculation quite as accurate, easier to understand, and infinitely more momentous. That "morning," it still being the 25th of Elul, they Dedicated the Wall with great ceremony, as described in chapter xii. of Nehemiah, from the 27th to the 42d verses; and it is therefore written in the next verse, "Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the Joy of Jerusalem was heard afar off!" (verse 43).

It was a joy founded on a realization that the Commandment had at last "gone forth" and "returned," and therefore that the 69 weeks of Daniel had begun their unerring progress towards Him who is Our King, and who is yet to restore the literal sceptre unto Israel in the sight of all the Sons of Adam.

Now at the same time, Nehemiah re-ordained and arranged many other details in the temporary Theocracy thus fully restored (Neh. xii. 44-47).

Having come, therefore, by a strict adherence to the record (Neh. vi. 15), to a date so pregnant with significance, and having found that even the coarse meshes of Secular History assist us in landing the product of our toil, let us pause awhile and study its bearings upon Messianic times, with the most critical analysis at our command.

[The student is now referred to the Appendix, page 241, to which we have relegated quite a body of Calculations bearing upon the year and dates under consideration, and originally intended to be introduced here. On second thought they have been separated from the Log proper, so as not to break in too much upon its straight Chronological continuity.

We consider the year 3557 A.M. (= 443-2 B.C. common = 439 B. C. true = 4271-72 J. P. = 335-6 Olymp. = LXXXIV. 3-4 Olympiad = 311-12 A.U.C. (Varro) = 308-9 A. U. C. (Polyb.) = 306-7 A. U. C. (Fabius) = 305-6 Nab.) to be one of the most important on the Scale of Time, marking as it does the great *à quo* of all Messianic measures! and we earnestly suggest to our fellow students, particularly to those of Judah skilled in the original text, and in its Massoretic, and Arithmographic harmonies, that they spare no pains in searching out whatsoever is reserved to such as come to them through faith, and by books, and may be learned as to the 4th day of the 10th civil month, and the 25th day of the 12th civil month thereof, noting that:  $45 = \frac{1}{8}$  of 360;  $52 \times 45 = 2340$ ;  $3557\frac{1}{2} + 2340 = 5897\frac{1}{2}$  A.M. = 1899 $\frac{1}{4}$  A.D. Query—What bearing thereon have 62 literal weeks thereafter? etc.



In the meanwhile, this Appendix having been duly examined let us proceed in our descent along the stream of time with renewed confidence.]

Returning, therefore, to the actual Log-book of Nehemiah we have the final month (Ve-Adar, 3557 A.M.) to examine.

During the Intercalary month (34 days) with which this eventful civil year terminated, Nehemiah transacted many minor pieces of work incidental to the general reorganization; but had to deal with caution in the face of no little treason within the very walls of the now fully protected city (Neh. vi. 16-19). But it came to pass when all was set in order (Neh. vii. 1) that he appointed his own brother Hanani (and Hananiah, the ruler of the Palace) in charge over Jerusalem, as his representative, or deputy governor (Neh. vii. 2); for it must be clearly noted that Nehemiah himself was under personal obligation to return at a stated time to Susa (Neh. ii. 6), with no immediate prospect of revisiting Jerusalem!

Now, he cautioned them particularly as to the gates, and watches (Neh. vii. 3-4); and God also put it into his heart to reckon the people by their genealogies before he left for home, for he had found a\* register of

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\*Note the indefinite article "a." The register found by Nehemiah and copied by him into chapter vii. (6-73) differs materially, both in additions and subtractions, from the list officially given in Ezra ii. Perhaps this very discrepancy moved Nehemiah to make a new register. In form, the two lists are similar, but the details do not sum up to the totals

them that came up at first (*i.e.*, with Zerubbabel), which he parenthetically introduces into his own records at this point, although it somewhat breaks their continuity. We therefore advise our readers to place brackets [ ] about these verses (Neh. vii. 6-73) and to consider them as an appendix, or foot-note.

The proper directions were therefore given, and the time set for the Census was the approaching New Year season.

THE FOURTH "WEEK" BEGINS (DAN. IX. 24).

**3558** A.M., 441 B.C. The 20-21st of Artaxerxes Longimanus; 69 years had now transpired since 3489 A.M., the year which witnessed the Dedication of the Temple, and 13 years since Ezra's group of home-coming Jews had celebrated their first New Year's feast ( $3545 + 13 = 3558$ ). But the New Year's feast of this year, celebrated in the presence of Nehemiah, was one of far greater moment, in that it was fairly possible that ere 69 literal weeks should have transpired, dating back from the Dedication of the Wall, Jerusalem should have welcomed the Messiah! While we say not that they really expected this, we doubt not that some of the "wise" among

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given in either case because the details cover only those of the tribes of Judah, Benjamin and Levi, who knew their families. The balance, a mixed multitude, comprised, no doubt, members of all the tribes, *i. e.*, of the 10 as well as the 2 or 3! But as this was the Return of "Judah," and by no means of "Israel" *proper!* the latter were not officially reckoned. It is in vain, therefore, that some say this return from Babylon was a general and a final one (see Study No. Nine, pages 153, 193 and 250),

the people hid the inspiring thought within their hearts! To convey a clear idea of the events next recorded by Nehemiah we shall scheme them on the calendar as follows:—

1st Civil (VII. Sacred) month.

Monday, 1st.

At the Feast of Trumpets (Lev. xxiii. 24-25) all the people gathered in the street before the water gate and called upon Ezra, who brought forth the Law, which, mounting a pulpit, he opened, and blessed the Lord, and all the people worshipped. He then read the Word aloud from morning until midday; and was assisted by 13 others who explained its sense distinctly, so that they understood the matter, and set up a great mourning—for they were convicted of innumerable sins (compare Neh. xiii. 1-3). But Nehemiah and the Levites stilled the people for the time, as it was New Year's Day, and sent them away to spend the rest of it in feasting and sending portions to those who were destitute (Neh. viii. 1-12).

Tuesday, 2d.

Now on the second day the reading was resumed, but more particularly to the Priests and Chiefs of the People, and to the Levites. And it came to pass that the method of celebrating the Feast of Tabernacles was found written in the Law. Strange to relate, so prone was Israel to neglect the Law of God, this feast had not been properly celebrated for 998 years! (Neh. viii. 17);  $2560 \text{ A.M.} + 998 = 3558 \text{ A.M.}$  (*i.e.*, the 999th anniversary of the Division of the Land (see Study No. Eight, page 120!) It was therefore resolved

to restore the Festival; so it was explained unto the people, who were directed to make due preparations for it (Neh. viii. 13-15).

Wednesday, 3d.

The Feast of Gedaliah.

Thursday, 4th.

Friday, 5th.

Sabbath, 6th.

Sunday, 7th.

Monday, 8th.

Tuesday, 9th.

The day of preparation for Yom Kippur, which began at its closing sundown.

Wednesday, 10th.

Yom Kippur, or the Day of Atonement (Levit. xxiii. 27-32).

Thursday, 11th.

The 49th day, 7th literal week since the Dedication of the Wall! The active preparation for the Feast of Tabernacles begins and continues, barring the intervening Sabbath, until the eve of Monday the 15th.

Friday, 12th.

Sabbath, 13th.

Sunday, 14th.

Final day of preparation for Tabernacles.

Monday, 15th.

The First Day of the Feast of Tabernacles (Neh. viii. 17; compare Lev. xxiii. 34, 40). It lasted seven days, and "day by day, from the first day unto the last day thereof, Ezra" read in the Book of the Law of God (Neh. viii. part of 18).

Tuesday, 16th, 2d of the Feast and Reading.

Wednesday, 17th, 3d of the Feast and Reading.

Thursday, 18th, 4th of the Feast and Reading.

Friday, 19th, 5th of the Feast and Reading.

Sabbath, 20th, 6th of the Feast and Reading.

Sunday, 21st, 7th of the Feast and Reading.

“And they kept the Feast seven days” (Neh. viii. 18).

The modern Jews (who are our brethren!) celebrate the Feast of *Hoshannah Rabbah* upon this day.

Monday, 22d, 8th day.

“And on the eighth day was a solemn assembly, according to the manner” (Neh. viii. 18, *i. e.*, according to the Law, and to the *subsequent* manner; for, although this was perhaps only the second time that they had ever celebrated this Feast in actual Booths, it was thenceforth kept, with but little interruption, down to the days of Jesus Christ). Our modern brethren call this day *Sh'mimi Atseres*.

Tuesday, 23d.

The modern day of *Simchus Torah*.

Wednesday, 24th.

“Now in the twenty and fourth day of this month” (Neh. ix. 1) they assembled with great fasting, and separated themselves from all strangers” (verse 2), and for  $\frac{1}{4}$  of the day, *i. e.*, from early morn to noon, they read in the Book of the Law (verse 3; compare Neh. xiii. 1-3) and for another  $\frac{1}{4}$  of the day (from before noon to near sundown they confessed and worshipped God (verse 3); and at this time their representatives stood up (verse 4), and the people stood up

to bless God (verse 5) and to acknowledge the facts and justice of their wonderful History (verses 6-37). Then they made a covenant (verse 38) which was duly sealed by their representatives (Neh. x. 1-27), and the rest of the people bound themselves by a curse, and by an oath, to obey the Law, and made sundry ordinances looking toward its due enforcement (Neh. x. 28-39).

Thursday, 25th.

The next day the Census was completed, and one man out of every ten was chosen by lot to swell the population of the City, while many volunteered to dwell therein. The lists and details of the final distribution throughout the Land are then given by Nehemiah (xi. 1-36), while in chapter xii. (verses 1-26) he gives, with additions, the Priests and Levites from the days of Zerubbabel to his own.

Friday, 26th.

Sabbath, 27th.

Sunday, 28th.

Monday, 29th.

Tuesday, 30th.

For events recorded elsewhere, connected with this month of celebration, the reader is referred to II. Macc. i. 20-36; ii. 1-32; where also will be found mention of the Ark, and Altar of Incense, which latter is believed by many Jews to have been the Coronation Stone, or Jacob's Pillar. (*Vide* F. R. A. Glover, "England, the Remnant of Judah," etc.).

2d Civil (VIII. Sacred) month.

It is probable that Nehemiah remained at Jerusa-

lem throughout this month, but much beyond it his stay could hardly have extended. The King had set him a time,\* and his year's leave of absence would soon be up; the object of his mission had been fully accomplished, and the return home promised to consume 99 days, even if pressed. As, however, there was no need of this, we estimate that Nehemiah left Jerusalem early in the

3d Civil (IX. Sacred) month,

with which the 21st year of Artaxerxes, his Royal Master, began. This allowed 118 days for the trip, *i. e.*, up to the first of Nisan. Accordingly, it is reasonably certain that Nehemiah, leaving his brother Hanani in charge (having already made him Deputy-Governor of the City, Neh. vii. 1-2), started on his return trip about the beginning of this month, devoutly thankful to the Lord, his God, for the great and all-significant Date he had been instrumental in establishing! for, from that very date, as we have shown, the Scarlet Thread, with but three score and nine times seven dozens of silver knots † stretched out to the Messiah.

Now, from the time of his arrival back at the Court of Artaxerxes, until the 33d year of the King, he was absent from the City of Jerusalem!

We are anxious to make this plain, for the entire library of comment seems to be astray in its judgment that Nehemiah remained at Jerusalem during

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\* Three hundred and sixty days.

†  $69 \times 7 = 483$  lunar years =  $483 \times 12 = 5796$  lunations, leaving but 204 to make up the 6000 which measure from the day of Ezra's request, to the Ascension of the Lord.





**3560** A.M., 439 B.C. The 22-23d of Artaxerxes Longimanus.

Cincinnatus, 80 years old; Dictator, the second time. Ahala, his Master of Horse, slays Mælius in the Forum.

**3561** A.M., 438 B.C. The 23-24th of Artaxerxes Longimanus. Secular Games at Rome.

According to Eusebius, Spartacus now became King of the *Cimmerian Bosphorus* in the 3d year of the LXXXV. Olympiad (see scale). Three Military Tribunes at Rome, for 1 year.

**3562** A.M., 437 B.C. The 24-25th of Artaxerxes Longimanus.

"LXXXVI. Olympiad. Theopompus, Thessalian, *Stadium*." Prohibition of comedy repealed.

**3563** A.M., 436 B.C. The 25-26th of Artaxerxes Longimanus.

Mamercus Æmilius, Dictator in the war against Tolumnius. Cornelius Cossus, a young colonel, slew Tolumnius, King of the Veientes, with his own hand in battle, for which he obtained *Opima Spolia* (Royal Spoils), which none had obtained since the reign of Romulus.

#### SABBATIC YEAR.

**3564** A.M., 435 B.C. The 26-27th of Artaxerxes Longimanus.

THE FIFTH "WEEK" BEGINS (DAN. IX. 24).

**3565** A.M., 434 B.C. The 27-28th of Artaxerxes Longimanus.

Seleucus succeeds Spartacus in the Bosphorus.

Mamercus Æmilius, Dictator at Rome the Second

Time; had the censorship reduced to 18 months. This does not affect the Lustrums.

**3566** A.M., 433 B.C. The 28-29th of Artaxerxes Longimanus. Secular Games at Rome.

Military Tribunes at Rome, all Patricians, ruled 2 years.

Apseudes Archon after the Solstice, and until the calendar was corrected at the end of the term. Meton, the famous Athenian Astronomer observed and fixed the Summer Solstice on the 21st of the Egyptian month *Phamenoth* in this year, it being a calculation *antecedent to*, and in order to fix, the first of LXXXVII. Olympiad, 433 B.C. common. He likewise, at the same time, invented the *Golden Numbers* (I. to XIX.) to indicate the date of the Calendar New Moon commencing with I. on the 13th of the next (July) Scirophorion (432 B.C.). This is called the Metonic Lunar Cycle, for upon the completion of 19 years or 235 lunations, which differ from 19 Julian Years of  $365\frac{1}{4}$  days by only about  $1\frac{1}{2}$  hours, a new moon recurred upon the same day of the first year of the cycle, almost at the interval specified, and certainly did so after a lapse of four such cycles or 76 years (which is called the Calippic period, and of which, more anon).

Ever after this year the Greeks estimated the recurrence of their Olympic Games by means of these Golden Numbers, beginning the cycle this year *with the new moon that followed the Summer Solstice*. This cycle was used by the Christians after the Council of Nice, to determine Easter, and later by the Jews themselves, in determining Passover.

The order of the numbers was changed several times when newer cycles were introduced; *e. g.*, the Lunar Cycle of Pope Hilarius, invented sometime before it was introduced, 463 A.D. (the numbers which appear on the Saxon Charters), begins with Metonic II. on the 16th of July in the Julian Calendar, and differs from the Metonic to the extent of three numbers, for II. of the Metonic = V. of the Lunar Cycle of Pope Hilarius. And when Dionysius Exiguus introduced his cycle of 19 years for his Paschal Cycle, 532 A.D., Golden Number I. was made to fall on the 19th of July, and a constant difference of three numbers again created, as I. of the Lunar Cycle of Hilarius = IV. of Dionysius (see corresponding Golden Numbers under years referred to, and particularly pages 88–89 Harmonized Scale, in column of the Julian Period, 4713, 4716, 4719). The assignment of the numbers, so long as there are but XIX. in each cycle, is merely arbitrary in any case, but each sequence must be interpreted by its own tables.

The Golden Numbers of the Dionysian Cycle were used by Scaliger in constructing the Julian Period in connection with those of the Solar cycle, and the Cycle of the Roman Indiction (see Study No. Eleven, page 34, and No. Two, page 112). To find the Dionysian number of any year of the Julian Period (J.P.) divide that J.P. year by 19, the quotient is the number of Dionysian Lunar Cycles *past*, and the remainder is the age of the given year in the current cycle. Thus, in the current year, 3566 A.M., the 4281st J.P. year begins. Hence,  $4281 \div 19 = 225$ ,

and VI. remainder; hence 433 B.C. was a VI. year in the 226th Dionysian Lunar Cycle of the Julian Period, by means of which Golden Numbers, from proper tables, we can tell the calendar age of the moon on the 1st of every month in the year, to wit: in the one in question the Calendar New Moon fell January 28, February 26, March 28, April 26, May 26, June 24, July 24, August 22, September 21, October 20, November 19, December 18. The same new moons correspond to Golden Number XIX. on the Metonic Cycle, and III. on that of Hilarius.

“LXXXVII. Olympiad. Euphranor, (Gr. Sophron) Ambraciote, *Stadium*,” 433 B.C. The record in the Stadium victories now reads: “Thence the Peloponnesian War,” *i. e.*, in this and from this Olympiad of years, but not, as some think, in or from its very Stadium!

Meton's astronomical calculations as to Summer Solstice, were verified by actual observations, and as Diodorus infers, he must have discovered an error of some 17 or 18 days in the calendar in consequence of previous defective cycles. Accordingly, the matter was arranged to be corrected at the end of this 1st year of the Olympiad. Scirophorion was the last month thereof, and was allowed to run, *when it arrived* (332 B.C.), but 13 days, and the *remainder dropped* (17 days), it being new moon; and 1st of Hecatombæon of LXXXVII. 2 Olympiad, *when it arrived*; and so to it the Metonic I., of the XIX. Golden Numbers, appertains!

“The Inhabitants of Elis,” says Diodorus, “cele-

brated the LXXXVII. Olympiad, in which, Sophron the Ambraciote was victor in the Stadium."

**3567** A.M., 432 B.C. The 29-30th of Artaxerxes Longimanus.

I. on Metonic Lunar Cycle. "Calendar new moon," July 13, Scirophorion (Pythodorus Archon), Hecatombæon begins at once, by dropping 17 days in Scirophorion, and so the Greek calendar was set in order. Now, 10 months later (April, 431 B.C., or 1 year and 10 months after Meton's calculations and observations were completed) the Peloponnesian war began (see 3568 A.M.).

**3568** A.M., 431 B.C. The 30-31st of Artaxerxes Longimanus. Fifty years since the expedition of Xerxes against Greece (see 3518 A.M.) and the beginning of the Peloponnesian war at the end of this year. It lasted 27 years (Thucyd. Lib. I. c. 118). In this first year of the war, on August 3d, at 5h. 6m. 56s. p. m., the sun was eclipsed at Athens to 10 digits, so that the stars were seen (Thucyd. Lib. II.; Pent. in Pericles; Val. Max. Lib. VIII., cap. 2, all of which has been absolutely verified by Page in "New Light from the Old Eclipses," page 33). This year cannot be shaken. It stands immovably upon the Harmonized Scale of Time (page 45), where it is indicated by the † sign; 431 B.C. = 317 Nab. = 323 A.U.C. = 347 Olymp. = 4283 J.P. = 3568 A.M.; and we are convinced that any system of Chronology which locates the beginning of the Peloponnesian war at any other place upon the Scale, to that degree disturbs the true order of Chronology, and hence of History, *and thus precludes any*

*subsequent possibility of studying Prophecy with accuracy.\**

In fact the location of this year settles the emplacement of the Persian monarchs and enables us to proceed with our studies with renewed confidence and pleasure. Let us therefore return to Nehemiah, after noting that three great Historians are recorded to have flourished at this time: Hellanicus, aged 65; Herodotus, aged 53; and Thucydides, aged 40 (Aul. Gell. Grec. Lib. XV. cap. 23). The latter gives us an accurate account to the 21st year of the war.

**3569** A.M., 430 B.C. The 31-32d of Artaxerxes Longimanus;  $3557 + 12 = 3569$  A.M., and  $3569$  A.M. +  $400 = 3969$  A.M., *q v.* The 32d of Artaxerxes, it will be noticed, began with the 3d Civil month and ran into 3570 A.M. It was towards the close of the calendar year that the rumor of misgovernment at Jerusalem, or rather of the growth of abuses, reached the ears of Nehemiah. He therefore determined to revisit the city on a personal tour of inspection.

He was still its nominal Governor (The Tirshatha) but his ministerial duties at the Palace of Shushan were too important in the eyes of Artaxerxes, to admit of frequent or long journeys elsewhere. In fact the exact relation of Nehemiah to the affairs of Palestine, or more particularly to those of Judea or Jerusalem, has been completely misunderstood! He

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\* We also feel that our fellow students will justify us in this conviction; for, granting 3557 A.M. to be absolutely settled (by virtue of the calculations and harmonies set forth in this Study) as the 20th year of Artaxerxes, the general truth of the resulting Medo-Persian regnal years is seen to be unimpeachable!

was simply "charged with," or "set over," the affairs of Jerusalem in the Persian Imperial sense. His so-called Governership thereof actually required his presence at the seat of empire, rather than away from it!

The "one hundred and twenty princes and three Presidents" under Darius (Dan. vi.) were by no means scattered over all the Mede and Persian creation—they formed the Imperial governing Ministry and were permanently located at the Capital. Under Xerxes the number had increased to 127 (Esth. i. 1), and Nehemiah, by virtue of his appointment, was but one of their Imperial successors—a member of this very council—whose chief duties were near the King at the Seat of Government in Susa, nearly 1000 miles away from Zion! A similar state of affairs is found in the conduct of all great empires.

Nehemiah had not even seen Jerusalem for some 11 years (Neh. xiii. 6), and now seems to have delayed making his formal request until the approaching New Year's Festivities should afford him a more favorable occasion to present it. He probably waited to complete his annual returns. Now we are not romancing in these premises, but stand upon solid Chronological ground, supported by the record itself.

The year under consideration (3569 A.M.) was an Intercalary one, as may be seen by consulting the Calendar (table *c*, page, 169, Study No. Ten), and this important fact demonstrates with additional force the accuracy of our Chronological location on the scale of A.M. years. The little Hebrew phrase, "at the end of days" (see margin of authorized version,

Neh. xiii. 6), settles the year and time of Nehemiah's request! Therefore, according to the margin, which gives the Hebrew Chronological idea best, Nehemiah records that "In the two and thirtieth year of Artaxerxes, King of Babylon, I came unto the King at the end of days (*i.e.*, at the revolution of the year, or in the Intercalary period!) and earnestly requested leave of the King" (*i.e.*, a "*leave of absence*" which the context shows that he obtained! \* This verse is one of the most important in the record, and verse 6, chapter xiii., states clearly that "in *all* this time" (*i.e.*, from 3558 to 3569 A.M.) he was *not* at Jerusalem, and the very fact that he had to make an "*earnest request*" indicates the difficulty with which the granting of such a petition was attended.

N. B.—3557 A.M. + 12 = 3569 A.M.; add 2300 years = 5869 A.M.; add  $1\frac{3}{4}$  to change to 1870 $\frac{3}{4}$  A.D., *i.e.*, Sept. 1870; fall of Papal Rome, occasioned by Edict of Infallibility, and withdrawal of French troops; "Judgment" begins at the desecrated House of God. Again 2520—220 = 2300, and 3569—220 = 3349 A.M., *q.v.*;  $3569\frac{1}{2} + 2231\frac{1}{2} = 5801$  A.M. = 1802 $\frac{3}{4}$  A.D., Napoleon First Consul for life;  $1802\frac{3}{4} - 3\frac{1}{2} = 1799\frac{1}{4}$ , Syria invaded by Napoleon;  $1802\frac{3}{4} + 3\frac{1}{2} = 1806\frac{1}{4}$ , Napoleon proclaims himself Emperor of Rome, and the Pope his viceroy! etc., etc. †

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\* Probably, as in the former visit, he set him "a time," or 360 days, and was back at Susa at its expiration.

† From every date of moment in the True Chronology we can run out endless lines of harmony, significant of the certainty of our foundation.



**3570** A.M., 429 B.C. The 32-33d of Artaxerxes Longimanus. To properly understand the situation in Palestine we must now revert to certain interesting Chronological facts. By referring back to the year 3416 A.M. (see Study No. Eleven, page 120; also Study No. Two, pages 166 and 189) it will be seen that it was the year in which the 70-year Desolation of the Temple and the City of Jerusalem began. Hence,  $3416 + 70 = 3486$  A.M., *q. v.*, was the year in which the Desolation ended, 3487 A.M., *q. v.*, was, therefore, the first of the regular Post-Exilic Jubilee Count.\* Hence,  $3487 + 49$  brings us to 3536 A.M., which was the 50th year inclusive, and therefore the first Post-

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\* Many will seize upon this year (3487 A.M.) as the origin of the Sabbatic and Jubilee Scale. It *was*, of the hidden one, but the Sabbatic years of Pompey and Herod show that it was not of the regular one. See discussion under 3488 A.M., page 71, Yet let not this be understood to imply that it was not upon the regular Scale, for it *was*! See Table, page 70, where 3487 A.M. will be seen as the most important year upon the Scale! This topic cannot be made simple; those who think so are *foolish*, and those who say so are *mistaken*! It is the most consummate Science of the group, and so far as we have delved into Science, as such, not one of them is simple. Why should the Science of the Sciences be held to be an exception? When Astronomy is the companion of every one, when History is a familiar topic, when all of the Bible is read daily in course, then only can the Science of Harmony, and Chronology, be made plain. We are forced to omit one thousand lines for every one we write, and while those we write stand in danger of the charge of presumptuous interpretation at our own hands, they also are in danger of presumptuous misrepresentation at the hands of others! If you are searching for Truth, you must seek it with *study* — God blesseth no other effort!

Exilic JUBILEE, upon the *new* count; as well as a *Sabbatic* year thereon!

This is very important to note, for it clears up at once the difficulty surrounding the Sabbatic and Jubilee Laws as to planting, in that instead of making the land lie idle for two years running, the coincidence of the two years made one law cover the whole thing! Now, the proof that we are absolutely right is this, to wit: Josephus tells us that Herod captured Jerusalem on a Sabbatic year, namely, the year 3963 A.M. (see Harmonized Scale of Time, page 85). This was 427 ( $=61 \times 7$ ) years after 3536 A.M., and therefore Sabbatic! Now, he also informs us that Pompey captured the same city upon the self-same date 27 years before, to wit: in 3936 A.M. (see Harmonized Scale of Time, page 82), and that the siege by Pompey was begun and conducted during a Sabbatic year, to wit: 3935 A.M., which being thus 28 ( $=4 \times 7$ ) years before Herod's capture, was certainly agreeable to the statement! And another proof is found in the fact that the year announced by the Saviour as "acceptable," to wit: 4026 A.M. was not only Sabbatic, but a Jubilee Sabbatic year upon the same scale, since  $3536 + 490 = 4026$  A.M.!

This was the Focal year of all Prophecy! since we have just shown that the dates of Ezra and Nehemiah, upon two independent lines (*i. e.*, Solar and Lunar) verify the prophecy of Gabriel, as recorded in Dan. ix. 25, to the same identical day, in that very year, to wit: Thursday, the 22d of the 4th civil month of 4026 A.M.!

All this now being placed beyond dispute by any

one who can "hear with understanding" (Neh. viii. 2!), and now, at last, being solidly entrenched against any possible mathematical disproof, in that the very "stars in their courses" have fought with us in our demonstration (Blessed be the Lord!), we are ready to investigate the final statements of Nehemiah concerning his second visit to Jerusalem, which took place in the year 3570 A.M., now under consideration.

As 3536 was Sabbatic, 3570 was not so, but it was a "6th year," to wit:  $3536 + (4 \times 7) + 6 = 3570$ . Now, in a "6th year" the crops bore enough fruit for three years, save when there was sin in the land. And the grievous reports that had primarily moved Nehemiah to seek earnestly for permission to revisit the land over which he was charged, gave evidence that there was heinous sin within its borders! It was in fact a year of famine, the very reverse of a three-crop year looking towards a Sabbath rest!—as we shall see.

Artaxerxes had several Capitals to his Empire, each of which he used in succession. Susa, Ecbatana, and sometimes Babylon. Nehemiah seems to have left Susa (in 3569 A.M.) and to have presented his request to the King in Babylon (Neh. xiii. 6), and as the permission was granted just before the beginning of this New Year, it would have required but about two months for the Tirshatha with a mounted escort to have reached the troubled city.

We place his unexpected arrival there at about the 4th day of the 3d Civil month. The 33d year of Artaxerxes had therefore just begun, and the 84th year ( $7 \times 12$ !) from the likewise important 4th of the 3d

Civil month of 3487 A.M., *q. v.* (page 60), just ended!\* Now, "there was a great cry" in the land "of the people and their wives against their brethren, the Jews" (Neh. v. 1), for the crops having failed, many were seizing corn in the fields (verse 2), while others complained of the dearth, and their mortgages (verse 3). Many others had been forced to borrow money on their property to pay tribute (verse 4) and, taking it all in all, the situation was as desperate as that which stares this generation of 1894 A. D. in the face! (verse 5!). No wonder, therefore, that Nehemiah was very angry when he heard their cry and these words, and that he sought a drastic remedy (verse 6)!

Chapter v. of Nehemiah's record is at present out of place. It must have been written on a separate parchment in the original scroll, and formed an appendix thereto (a note, as it were). As to when or how it got into its present awkward position (breaking to no purpose the direct continuity between chapters iv. and vi., as is manifest, not only from its own context, but from its specific Chronology), we cannot imagine, though the "accident" (?) is Providential in that, by the confusion arising from the displacement, the Chronological secrets of this wonderful book have been kept hidden unto these very last days.

We believe that the whole of chapter v. belongs where it synchronizes, to wit, between verses 3 and 4 of chapter xiii. Its transfer thither not only enables the story of chapters i., ii., iii. and iv. to flow

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\* See Note, page 203.

into chapters vi. and vii. without anachronism, but allows the record of this second visit to continue and conclude the Book of Nehemiah in due and logical order. Taking it, however, as it stands, we are enough instructed to proceed with our analysis, viz:

It did not take Nehemiah very long to correct the abuses. He filled the four months that preceded the Passover with energetic and radical corrections: In the first place he called a general assembly (verse 7) broke up the practice of usury; forced the rich monopolists to return their ill-gained lands, and to let their bond servants go free. With characteristic vehemence he shook his lap in public, and called down a curse on all who hesitated to perform the promise he had exacted, and all the people said, Amen. So all concerned performed the promise (verses 8-13).

This year was a most significant one upon the genealogies of the sons of Adam, to wit: Being 3570 A.M. it was 3571 Astron. It was therefore the 1st year of the last week of years pertaining to the 73d Jubilee, reckoned from Adam; thus,  $72 \times 49 = 3528$ ; and as 6 weeks of the 73d Jubilee ( $6 \times 7$  years) = 42 years, we have  $3528 + 42 = 3570$ . Therefore, 3571 Ast. was the 1st year of the final 7 which completed the  $73 \times 49 = 3577$  Astronomical years of duration. It was thus a *week* of years in which just such a restoration as Nehemiah effected was proper. All things are weighed and measured and numbered, and verily there are one hundred and fifty and three great fishes caught in the net of the True Chronological Scale,

The original Records of Nehemiah do not seem to have been edited until the year in question, and in verses 14-19 of chapter v., while arguing before the assembly he had called, he points out that he himself had never taken aught of the people, not even the Government salary, no, not from the time (20th of Artaxerxes) of his first visit and appointment, when he built the Wall, to the occasion of this second visit which was 12 years later, 3557-58 + 12 = 3569-70 A.M. (verse 14), and he shows that even his public expenses during that earlier visit (3557-8 A.M.) were by no means light (verses 14-19).

Returning now to Neh. xiii. 4 (the transfer of chapter v. having been duly (mentally) made to that point as explained) we are ready to proceed with our study of what remains in his records. In verse 4, we next find Nehemiah taking up and correcting other abuses, and first, one of very long standing, for "before this," says he, Eliashib, the High Priest, had installed the old enemy of Nehemiah (Neh. vi. 17-19) in the very Temple of Jehovah (xiii. 4-7). This had taken place during his long absence. It did not take the Governor long to correct this matter (xiii. 8-9), nor to reinstate the Levites (xiii. 10-11), exact tithes (xiii. 12), reorganize the treasury (xiii. 13-14), vindicate the Sabbath (xiii. 15-22), and cleanse the Priesthood (xiii. 23-31).

And here abruptly endeth not only the Book of Nehemiah, but at this same time the Seal was put upon the Law and the Prophets by Malachi.

The Chronological reference appropriately found

in Nehemiah xiii. 6, is the *last* Biblical date displayed upon the face of the Canonical Scriptures of the Old Testament. It also serves to explain the peculiarly deliberate nature of the abuses now at last corrected, as he hoped, for good. For, when we remember the explicit way in which, during the closing days of Nehemiah's first visit (chapters ix., x., xi.; see 3558 A.M.), the people and the rulers had sworn to keep the whole Law, this flagrant growth of iniquity in the brief space of 12 years (xiii. 6) shines out in lurid colors.

The Book of Malachi, called the "Seal of the Prophets" was written about this same time (3569 A.M.), and as he complains of several of the very abuses that Nehemiah went up to correct, and did correct, it may have been due to this Prophecy itself, and to its accompanying epistle (supposing that a copy thereof had been forwarded to him!), that Nehemiah's tour of Inspection was undertaken.

In view, then, of the fact that Nehemiah, by name, was "the man whom the Lord conducted" to the starting point of Daniel's Messianic Prophecy, as we have now chronologically shown to the full and complete vindication of the Scriptures, and in view of the last words of Malachi, which are a clear reference to John, who was Messiah's appointed forerunner, it is henceforth impossible to deny that Jesus Christ was the promised Messiah. No scrutiny of modern science can ever hereafter shake the testimony of the stars themselves, which thus record the fulfillment of the times set beforehand.

We have therefore fulfilled the promise made in the closing Editorial of Study No. Nine (pages 372-73) and yet (although thus shown on numerous lines, and with minute accuracy never before even contemplated by former Chronologists) there remains more and more of the same quality of proof to be adduced as we proceed. We submit the matter, then, to all orthodox Jews—the scattered house of our brethren in the Flesh—and conjure them to investigate the claims of Him, who is peculiarly their Elder Brother, and our own, and in addition to the explicit Astronomical reasons we have already given by the Calendar, we call attention to the following significant skeleton of the whole matter:

THE POST-EXILIC SCALES.

“The Indignation” begins	“The Desolation” of the Temple and City.	“The Proscription” of the Land.
3415 A.M.	3416 A.M.	3417 A.M.
$7 \times 10 = 70$ lasts	<u>70</u>	<u>70</u>
3485	3486	3487
$(7 \times 7) + 1 = 50$	<u>50</u>	<u>50</u>
The First 3535 Jubilees	3536 on each	3537 scale.
$(10 \times 49) = 490$ Dan. ix. 24.	<u>490</u>	<u>490</u>
4025 A.M.	4026 A.M.	4027 A.M.
John the Baptist, The Voice in the Wilderness. “Elias.”	JESUS, the Anointed Prince! H. V. H. J.	“The Lamb of God” who <i>hath</i> ta- ken away the Sins of all the World!
If not, why not?	“The Coming One.”	I. N. R. I.

John, the son of Zachariah, was a Prophet, and came on time, preaching Preparation, in that Daniel's Messianic scale of weeks was just on the point of



completion. All Jerusalem knew this in 28 A.D., and all Judah submitted to his Baptism! Now, if his successor was not the Messiah, the Jews are in an everlasting dilemma, not only to supply a substitute, but to explain John's mission!

Moses was born on Sabbath, the 5th day of the XII. Sacred (6th Civil) month in 2433 A.M. and was 80 years old the year of the Exodus (2513 A.M.). Hence, he must have been "30 years old," or of legal age as a Priest on Sabbath the 5th day of the XII. Sacred (6th civil) month of 2463 A.M. He was the xvi.\* after the Order of Melchizedek in the direct patriarchal line, and had no successor, for his priesthood was suspended, and the Aaronic substituted, nor was there to be a renewal until a Prophet arose like unto him, to whom Our Race are bidden to look.

Now  $2463 \text{ A.M.} + 1564 = 4027 \text{ A.M.}$  Hence, on the Scale of the Mosaic birthday, the 1565th year of the Mosaic Era began on Monday the 5th of Adar 4027 A.M. Therefore, the Passover of that year, which was A.D. 29, fell in the 1565th year of the era. Now the crucifixion of Jesus Christ occurred on the 14th of that particular Nisan. But 1565 is A. H. V. H., suggestive of J e H o V a H., which, caballistically, is J e S V S. †

We invite the attention of "Judah" to these facts, for that the "Messiah" was due in 4026-27 A.M. has been shown from a full discussion of Daniel, Ezra,

\* See Study No. Five, page 123.

† In Hebrew the letter Alpha (A) stands for 1, and Yod (J) for 10, and suggest each other interchangeably.

and Nehemiah in these Studies, and that Jesus Christ, a prophet like unto Moses, came then at a Jehovetic year after Moses' own elevation to the priesthood, points to him as the man of J. H. V. H!

This Jesus was preëminently THE MAN (Aish) Ish, and therefore it is cabalistically written of him that he was also I. H. S., even ICTHUS.

Now into, and out of, the belly of that FISH must all of us be born again, if we be Abram's seed in spirit, and in deed, and are to be caught in the net of his salvation!

And we would ask our learned Jewish brother to refer to Eve's remark in the original, where, having "measured" or compassed her first-born son, she thought he was *the coming one*, even Jehovah! *for so she said!* (Gen. iv. 1).

And why, therefore, should Christ's saying be an hard one, in that he said no more, and no less, of himself, than whatever Saviour ever comes must say, to wit: that he was (is) JEHOVAH, "the one who (was) is to come"! as the word itself means!

Verily, there is no other Saviour than this Jehovah, as all the Prophets testify; so if Christ's claims were just, and if he indeed were "the angel of Jehovah," sent in his Father's name, what else was there to say but that "Before Abraham was I am!" (Gen. xviii.; Exod. iii. 1-6; Josh. v. 13-15; Dan. iii. 25; Mal. iv. 5-6; *vide* whole of the New Testament!)

Now, the deeper the Books of Moses and the Prophets are studied, the plainer all this doth certainly appear, and it stands to reason, aye it stands to the

definitions of the Old Testament itself that Jesus of Nazareth, so called, was in reality THE BRANCH, as the phrase implies!

And finally, as a man, endued with sound intellect, educated to a rigid Logic, skilled somewhat in Common Sense and sufficiently read in the Prophets to know the conditions they imposed upon themselves, and in History, which Our Race has always felt justified in expecting to agree minutely when the "set time" should arrive, and which must be studied for a fulfillment in the Augustan age, I for one am free to confess that, if Jesus Christ was not the Messiah, then the heirlooms of Our Race, even Moses and the Prophets, are of no more intrinsic value than any other ancient writings, and that all further Messianic hope is vain!

And all hope *is* vain when we pass the JEHOVETIC year, which Jesus Christ denominated "the acceptable year," except we accept Him! For thereat focus all the lines of Prophetic foresight!

Now, if there be a focus toward which all times and seasons move, to follow any ray will fetch us to it, and the Chronological ray stops there in the 16th year of Tiberius Cæsar! That is the year demanded by the Book of Daniel, and if we scored off there a "void," then must we cast Daniel out of the Synagogue as uncanonical! and Ezra, and Esdras, and Esther, and Nehemiah, and Zechariah, and Haggai, and Malachi; and what shall we have left, seeing that all else must follow? Our argument is not now with those who reject the Old Testament, but chiefly with

those who accept it *only!* with Judah, who is of our own flesh and blood, seeing that Abraham is our father quite as much as theirs! and we say to them, it is time to call a Halt!

For the path pursued much further leads to Gehenna, where we must burn our Books! even as Augustus Cæsar burned the Sybilline records when they were found to be false!

We ask Judah to compare her first "captivity" of 70 years duration with the current expatriation of already more than 26 times 70 years! And on the premise that the Old Testament is true, account for the contrast upon any other basis than that there lieth at her door some crying need for individual and Tribal repentance for errors, before which those that sent her to the short Babylonian exile pale into insignificance! Now if there be sin, what is it? thus so many fold greater? Yet whatever it be surely there is a remedy, and, the remedy applied, the ill will as surely disappear at once. The God of Our Race has never failed to favor those who turn to him; but they must TURN!

Yet if there be no sin, such as this ill of 1826 years of wandering still betides, then is Judah thrust upon the sharpest horn of this dilemma for no genuine faith in her own Sacred writings can possibly survive the admission!

God then forbid that Judah's prophets spake in vain! and God grant to them the courage of convictions that certainly cannot be far from the hearts of anyone of them to-day!

History shows that Judah's Prophets made no errors, and the very fact of her present condition, scattered, peeled, and spent among the Gentiles, *as they predicted!* should tend to send her penitently back unto her Father's house, and that without any further delay.

Truly, my brethren of Judah, there is sufficient basis here for us to come together for mutual humiliation. Let us therefore reason one with another, and with the Truth as referee! and if so be it is indeed the set time of our God that again draweth near, there are times of Refreshment close at hand!

“LXXXVIII. Olympiad. Symmachus, Messenian, *Stadium*,” 429 B.C.

#### SABBATIC YEAR.

**3571** A.M., 428 B.C. The 33-34th of Artaxerxes, The 3-4th year of Peloponnesian war. The Ethiopian plague rages at Athens. Hippocrates goes thither having refused great offers from Artaxerxes. Secular Games at Rome.

#### THE SIXTH “WEEK” BEGINS (DAN. IX. 24).

**3572** A.M., 427 B.C. The 34-35th of Artaxerxes; 4-5th of the Peloponnesian war. The plague again breaks out at Athens, destroying much people. Bigamy made legal at Athens. Socrates initiates the practice there, aged 43 (Athenæus, Lib. XIII. ; Laert. in Soc.).

Four Military Tribunes, all Patricians, ruled 4 years (427 B.C.).

**3573** A.M., 426 B.C. The 35-36th of Artaxerxes Longimanus; 5-6th of Peloponnesian war.

**3574** A.M., 425 B.C. The 36-37th of Artaxerxes Longimanus; 6-7th of Peloponnesian war.

“LXXXIX. Olympiad. Symmachus, the second time, *Stadium*,” 425 B.C.

**3575** A.M., 424 B.C. The 37-38th of Artaxerxes Longimanus; 7-8th year of Peloponnesian war. In it (the 7th) Artaxerxes sent Arcaphernes, his Ambassador, with letters to Lacedæmonians (Thucyd. Lib. IV.). Eclipse of the sun at the beginning of the 8th year of the Peloponnesian war, Wednesday, March 21st, 4290 J. P. (Thucyd. La. IV. 52).

**3576** A.M., 423 B.C. The 38-39th of Artaxerxes Longimanus; 8-9th year of the Peloponnesian war. The Lacedæmonians sent Ambassadors in return to Susa, who, when they landed at Ephesus, returned home because they heard that Artaxerxes was dead, which was in the 3d month of his 39th year (354 Olymp.). Only one Inscription of his is known, from which we quote:

#### INSCRIPTION OF ARTAXERXES.\*

“A great God is Ormazd, who created the heaven, who created the earth, who created man, who has given blessings to men, who made Artaxerxes king, sole king of many kings, sole ruler of many rulers.

“I am Artaxerxes, the King of Kings, the King of lands where all languages are spoken, the King of this great wide earth, the son of Xerxes, grandson of King Darius, the Achæmenian” (Hystaspes).

“Artaxerxes the king says: In the shadow of Ormazd I have finished this house which my father

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\* The only one of his that is known to us.—SAYCE.

began. May Ormazd protect me and my work, and my sovereignty, and my lands.”

Artaxerxes was succeeded by Xerxes II., who reigned but 45 days, being murdered by a bastard brother, viz: Sogdianus, who reigned but 6 months 15 days, or to the end of the year, when he yielded to another bastard brother called Ochus. In Ptolemy's Canon, Ochus, who took the regnal name of Darius Nothus and reigned 19 years, is placed next to Artaxerxes Longimanus (*i. e.*, as no notice is taken of Xerxes II. and Sogdianus, the 19 years count from the Spring of LXXXIX. 2. Olympiad, see Harmonized Scale, page 46). · Secular Games.

**3577** A.M., 422 B.C. The 1-2d of Darius Nothus; 9-10th of Peloponnesian war. Military Tribunes at Rome 1 year.

#### SABBATIC YEAR.

**3578** A.M., 421 B.C. The 2-3d of Darius Nothus; 10-11th of Peloponnesian war.

“XC. Olympiad. Hyperbius, Syracusan, *Stadium.*”

THE SEVENTH “WEEK” BEGINS (DAN. IX. 24).

**3579** A.M., 420 B.C. The 3-4th of Darius Nothus; 11-12th of Peloponnesian war.

Military Tribunes at Rome, ruled for 6 years.

**3580** A.M., 419 B.C. The 4-5th of Darius Nothus; 12-13th of Peloponnesian war.

**3581** A.M., 418 B.C. The 5-6th of Darius Nothus; 13-14th of Peloponnesian war. Secular Games.\*

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\* Our chief object being the articulation of Time, with a view to the establishment of *Duration*, we omit many memoranda that would only clog this Log-book to no Chronological purpose.

**3582** A.M., 417 B.C. The 6-7th of Darius Nothus; 14-15th of Peloponnesian war.

“XCI. Olympiad. Exigentus, Agrigentian (Gr. Exagentos, Acragantinos), *Stadium*.”

**3583** A.M., 416 B.C. The 7-8th of Darius Nothus; 15-16th of Peloponnesian war.

**3584** A.M., 415 B.C. The 8-9th of Darius Nothus; 16-17th of Peloponnesian war.

#### SECOND SABBATIC JUBILEE.

**3585** A.M., 414 B.C. The 9-10th of Darius Nothus; 17-18th of Peloponnesian war.

In this year, the 3d of the XCI. Olympiad, Egypt revolted from Darius, under Amyrtæus, who reigned as King for 6 years (*Euseb. Chron. Heron.*). This year also saw the condemnation, at Athens, of Diagoras the Melian, for Atheism. The 2d Post-Exilic Jubilee ( $3536 + 49 = 3585$  A.M.).

#### THE EIGHTH “WEEK” BEGINS (DAN. IX. 24).

**3586** A.M., 413 B.C. The 10-11th of Darius Nothus; 18-19th of Peloponnesian war. In this 19th year of the war, soon after the XCII. Olympiad (365 Ol.) had begun, there occurred an eclipse of the moon, Aug. 27th, 10h. 15m. p.m., total at Syracuse, which so terrified Nicias, the Athenian general, who expected to evacuate that night, that he lost the tide, and he and his army were cut off 8 or 9 days later (Thucyd. VII. 50, 75; Polyb. IX., etc.). This year is the first after the 2d Post-Exilic Jubilee, and accentuates, the division of the 490 years of Daniel's 70 weeks by bringing about another notable Tangency of Israel's times and Seasons with the Olympiads (see XVII,



Olympiad). That it was a marked year in Judah's affairs we may be sure, but as yet the above fact is the one of chief interest we have discovered, nor is it of small account. The term 300 years is significantly used in the Scriptures (see Study No. Eight, page 148) and again appears in this place, as the difference between 65 Olymp. and 365 Olymp. gives us the same period. Secular Games at Rome.

"XCII. Olympiad. Hyperbius, Syracusan, the second time, *Stadium*," 413 B.C.

Perdiccas II., of Macedon, after a reign of 41 years, is succeeded by Archelaus for 14.

**3587** A.M., 412 B.C. The 11-12th of Darius Nothus; 19-20th Peloponnesian war.

**3588** A.M., 411 B.C. The 12-13th of Darius Nothus; 20-21st Peloponnesian war. League between Darius and the Lacedæmonians, but the Greeks still make havoc of each other on land and sea, as Thucydides relates, whose history ends here (see Diod. in 2d year of XCII. Olympiad, *i.e.*, 366 Olymp.). A comet recorded by Helvetius.

**3589** A.M., 410 B.C. The 13-14th of Darius Nothus; 21-22d Peloponnesian war. Amyrtæus, King of Egypt, enters into a League with the Persians against Darius, and prepares to invade Palestine, so Darius recalled the fleet promised the Lacedæmonians and sent it to defend the Phœnician Coast.

**3590** A.M., 409 B.C. The 14-15th of Darius Nothus; 22-23d of Peloponnesian war.

"XCIII. Olympiad, Eurotas (Gr. Eukatos), Cyrenean, *Stadium*," 409 B.C. Polydamas, the Scotussæan,

a man of immense stature, conquered in the Pancratium (or contest of all strength). He went to Persia, and in the presence of Ochus killed lions, and fought naked with armed men. The Synoris (Gr. Biga, or two-horse chariot) was added, and Evagrius (Gr. Euagoras) the Elean, conquered.

**3591** A.M., 408 B.C. The 15-16th of Darius Nothus; 23-24th Peloponnesian war; 49 Solar years ("Seven weeks" =  $7 \times 7$ ) since the Ezran date of 3542 A.M., *q. v.* In it the Temple of Gerezim or Samaria, being founded by Sanballat, who made Manasseh its High Priest, Samaria became the asylum of all malcontented Jews. A mixed population followed these additions, called in general Samaritans. They came to be more and more abhorred by the Jews of Jerusalem, who would not eat, traffic or marry with them.

Military Tribunes at Rome, 408 B.C., for 16 years. Cornelius Cossus Dictator. Servilius Ahala his Master of Horse. Secular Games at Rome.

#### SABBATIC YEAR.

**3592** A.M., 407 B.C. The 16-17th of Darius Nothus; 24-25th of Peloponnesian war.

Darius sends Cyrus, his youngest son (about 16 years old) to Sardis in the interests of the Lacedæmonians.

#### THE NINTH "WEEK" BEGINS (DAN. IX. 24).

**3593** A.M., 406 B.C. The 17-18th of Darius Nothus; 25-26th of Peloponnesian war. Spartacus succeeded by Satyrus, who reigns 14 years as King of the Cimmerian Bosphorus. With the assistance of Cyrus, the Lacedæmonians now begin to prevail, and the

Athenians to grow weaker. An eclipse of the moon is mentioned by Xenophon (Hellen. I.) as occurring on the 15th of April this year, about 3 hours after sunset. Modern verification is total for Athens on April 15th, 8h. 50m. p. m. Furthermore, this year, 3593 A.M., is the 49th throughout since Ezra's first, 3445 A.M., at Jerusalem:  $3545 + 48 = 3593$  A.M., *i.e.*, 49 years inclusive. Now  $62 \times 7 = 434$  years later brings us to 4027 A.M., which was the year of the crucifixion. Moreover,  $3593$  A.M. +  $2300 = 5893$  A.M. = the equinoctial year, Sept. 23, 1894-5 A.D. The Schismatic Temple at Gerezim was probably complete in 3593 A.M.

**3594** A.M., 405 B.C. The 18-19th of Darius Nothus; 26-27th of Peloponnesian war.

Cyrus, having put two brothers to death, is recalled to Susa, but before leaving gave large sums to Ly-sander, the Lacedæmonian general, whereby, with strengthened fleet, he was enabled to gain the memorable victory over the Athenians in the Goats River in the Hellespont, and totally demolish the State of Athens, all its cities being subdued, and siege being laid this year to Athens itself. XCIII. 4 Olympiad (*i.e.*, 372 Olymp.), 405 B.C. = 354 Lunar = 343 Solar years since 747 B.C. (see Nabonassan Scale).

"XCIV. Olympiad. Crocinas, Larissæan, *Stadium*," 405 B.C.

**3595** A.M., 404 B.C. The 19th year of Darius Nothus; 27th of Peloponnesian war.

The Athenians were at last forced to surrender (dismantling their City and surrendering their Fleet,

Alexius being then Archon of Athens), on the 14th of April (Plutarch, Life of Lysander). Thus the government of all Greece was vested in the Lacedæmonians after a war of full 27 years. Soon after the end of the Peloponnesian war, Darius died, the end of the war and his death occurring early in XCIV. 1. Olympiad (see Harmonized Scale, page 48). Darius left the crown to Arsases, his eldest son. He took the name of Artaxerxes, but the Greeks called him Mne-mon, for his great memory. Cyrus was detected and condemned for conspiracy to murder him, but was pardoned and sent to his province, Sardis. An eclipse of the sun, recorded by Xenophon (Lib. II. Hellen.) occurred at Athens this year, Sept. 2d, 21 h. 12 m., *i. e.*, 9h. 12m. a.m. of Sept. 3d, 404 B.C.).

**3596** A.M., 403 B.C. The 1-2d of Artaxerxes Mne-mon. Alcibiades, the Athenian general, put to death. Secular Games at Rome.

**3597** A.M., 402 B.C. The 2-3d of Artaxerxes Mne-mon. ( $3597\frac{1}{2}$  A.M. + 400 =  $3997\frac{1}{2}$  A.M.; 2d Passover of the Saviour, the one at which the visit of the Magi occurred,  $3377\frac{1}{2} + 220 = 3597\frac{1}{2}$ ;  $3597\frac{1}{2} + 2300 = 5897\frac{1}{2}$ . = 1899 $\frac{1}{4}$  A.D. But  $220 + 2300 = 2520$ ).

**3598** A.M., 401 B.C. The 3-4th of Artaxerxes Mne-mon. Xenænetus Archon at Athens.

Cyrus marches against Artaxerxes; reaches Cunaxa in Babylonia, with 100,000 Barbarians and 13,000 Greeks. Artaxerxes meets him with 900,000 men and fights a decisive battle, in which he was wounded but Cyrus slain just as victory on the other wing had been won by the Greeks. The death of Cyrus, however,

turned the day. Then commenced that ever memorable Retreat of the 10,000, described by their General, Xenophon. It was the most famous march of History, 2325 miles (Diod. in An. XCIV. 4 Olympiad; *Isocrat.* in *Panegyrico*; Harmonized Scale, 376 Olymp., page 48). A comet appeared (see *Lubiniezki*).

“XCV. Olympiad. Minon (Gr. Menon), Athenian, *Stadium*,” 401 B.C.

## SABBATIC YEAR.

**3599** A.M., 400 B.C. The 4-5th of Artaxerxes Mne-  
mon. Anchoris ascended in Egypt; reigned 12 years  
(called Psammitichus by Diod. Lib. XIV.).

THE TENTH “WEEK” BEGINS (DAN. IX. 24).

**3600** A.M., 399 B.C. The 5-6th of Artaxerxes Mne-  
mon. The Lectisternum instituted at Rome.

Orestes and Æropus, Kings of Macedon, 5 years.

**3601** A.M., 398 B.C. The 6-7th of Artaxerxes Mne-  
mon. Secular Games at Rome.

Ctesias completes his famous History, 23 volumes in all: 6 from Ninus to Cyrus the Great; 17 from Cyrus to the 3d year of the XCV. Olympiad, which was this year (see Scale, page 48). Socrates put to death by the Athenians, for believing in but One God; for which they afterwards repented and executed all of his persecutors.

**3602** A.M., 397 B.C. The 7-8th of Artaxerxes Mne-  
mon. Dionysius declares war on Carthage.

“XCVI. Olympiad. Eupolemus, Elian, *Stadium*. The Trumpeter was added, and Timæus, the Elian, conquered; the Herald also was added, and Acrates (Gr. Krates) the Elian, conquered.”

**3603** A.M., 396 B.C. The 8-9th of Artaxerxes Mnemon.

Camillus made Dictator in the 10th year of the siege of Veii, which he conducts to a success at once, and Triumphs.

**3604** A.M., 395 B.C. The 9-10th of Artaxerxes Mnemon. Pausanias King of Macedon 1 year.

**3605** A.M., 394 B.C. The 10-11th of Artaxerxes Mnemon. In the middle of this Hebrew civil year an accent is placed upon the scale of time stretched from Nehemiah's completion of the wall to the Baptism of the Saviour: 49 *lunar* measures (without regard to actual lunations) are rather more than 47.5 *Solar* ones, and their termination lands us in the middle of 3605 A.M. Here the 11th year of Artaxerxes Mnemon begins, and by turning to the Harmonized Scale (Study No. Ten, page 49) it will be noted that the A.M. Scale conceals the digits of the *Solar* year 3, 6, 5. But the 50th lunar measure from Nehemiah's date extends from 3605 to 3606 A.M., and a glance across the Scale reveals the following significant facts: (1) We are at the 384th year of the Olympiads; read it backward and we have 483, which is 69 weeks. (2) We are in the 360th year A.U.C., which accentuates the value of the Prophetic year. Rome had existed one "Time"! (3) We are in the year 354 Nab., equally significant in that it is the value of the vague Lunar year! These arithmographic beauties are beyond the pale of accident. Inspiration knew of them, and has shown them unto us. Verily there is no God but Jehovah, and Daniel was his

prophet, and Nehemiah his agent. Blessed be the God of Shem! The Corinthian war begins. Cnidus.

Amyntas II. King of Macedon for 24 years.

SABBATIC YEAR.

**3606** A.M., 393 B.C. The 11-12th of Artaxerxes Mnemon. Secular Games at Rome.

“XCVII. Olympiad. Tirinæus . . . (Gr. Terinaios, the Elian), *Stadium*.”

THE ELEVENTH “WEEK” BEGINS (DAN. IX. 24).

**3607** A.M., 392 B.C. The 12-13th of Artaxerxes Mnemon.

**3608** A.M., 391 B.C. The 13-14th of Artaxerxes Mnemon.

Military Tribunes at Rome 3 years. They begin by impeaching Camillus, who leaves Rome, *wishing they might stand in need of him*, which soon came about.

**3609** A.M., 390 B.C. The 14-15th of Artaxerxes Mnemon.

**3610** A.M., 389 B.C. The 15-16th of Artaxerxes Mnemon.

“XCVIII. Olympiad. Sosippus, Delphian, *Stadium*, 389 B.C. Aristodemus, the Elian, in wrestling; whom no one could seize by the waist.”

Anchoris succeeded by Psammitichus in Egypt. Reigned 13 years (Diod. Lib. XV.). The Gauls invade Italy, 120 years after the expulsion of the Kings (see 3490 A.M.). Decided by the battle of Allia, fought at Summer Solstice full moon, 389 B.C., *i. e.*, beginning of XCVIII. Olympiad. At which time Camillus (as quoted by Livy) said in a speech, “It is now, Romans, the 365th year of the city,”

which was chronologically correct. Dionysius states that there was no debate as to the year of the invasion of the Gauls. "It took place in the 1st year of the 98th Olympiad." Hence the Battle of Allia at the Summer Solstice of the Olympic Games is a fixed pillar, and that the Harmonized Scale absolutely agrees with it may be seen by turning to Study No. Ten, page 49. Draw a horizontal lead pencil line across the Scale on the Olympic division just above XCVIII. It passes through 365 A.U.C., 389 B.C., 4325 J.P., and 359 Nab., and fixes every previous and succeeding year upon each and every Scale concerned, at the same time! Now, as we have an endless number of such verified adjustments, and as a single one is quite as effective as 1420, it follows that the Scale is right. Note, therefore, that whereinsoever a citation from an ancient Historian fails to agree with the Scale, the *Historian is measured, and found wanting*, and the Scale itself will show what he should have said.

It has been for lack of a "Measure of History," *rigidly applied*, that so much confusion has crept into Chronology! A date given by a Historian upon any particular scale is not to be taken as necessarily correct, *unless it will stand just this test*; for the scale represents the harmonized testimony of antiquity, and agrees with the best and most reliable authorities quoted as contemporaries. Hence, as it is human also to blunder, and as no man's work is wholly without error, we must and do take exception with whatsoever may be cited that does not agree with this scale. It is axiomatic that as this scale *does*



agree with the best data, by means of which it was itself adjusted, it cannot be moved merely to accommodate accidental references, and that to assume that they too are correct, simply because found in History, is to force the dogma of infallibility upon men who can only be honestly credited with having done their best. Note, too, that whatsoever system of Chronology founds itself upon these *other* dates, that is upon those with which this scale does not agree, is a different scale, and preaches another Gospel of History; you cannot accept *both*, nor can you accept *a part* of either! As far as the "measure" is concerned, the choice must be one or the other, and to the one you select according to your sense of judgment you must stand impartially.

Rome being now in ashes, and the Gauls in power, the People and Camillus relent toward each other, and they make him Dictator (the second time) who chose Valerius Potitius as his Master of Horse. Meanwhile, Brennus, King of the Gauls, discovered the way to surprise those who were still defending themselves in the Capitol, but the storming party were themselves discovered by the cackling of a flock of geese, and Manlius, with a few others tumbled the Gauls down the rock, none escaping. While the Romans were now capitulating with the Gauls for 1000 pounds of gold, Camillus arrived with an army, and as Dictator broke off the negotiations. Both parties now again resorted to arms, and Camillus totally routed Brennus and drove the Gauls out of Roman Territory. He Triumphed as a Second Romulus.

**3611** A.M., 388 B.C. The 16-17th of Artaxerxes Mnemon. Secular Games at Rome.

The Lacedæmonians send Antalcidas to the Persian Court to make peace with Artaxerxes who makes terms that Greece is forced to accept. This is termed The Peace of Antalcidas, and was made in the same year in which the Gauls captured Rome (*vide* Polybius, Trogus Pompeius, Diodorus and Strabo); 120 years *since* the expulsion of Tarquinius Superbus; 244 A.U.C. + 120 = 364 A.U.C., *past*, 365 A.U.C., current. In other words, expulsion of Kings was in 509 B.C., deduct 120 and we have 389 B.C. still current; *in all such cases go to the Scale itself.*

Camillus was obliged to hold the office of Dictator a whole year in order to keep the people from settling at Veii, 388 B.C., and persuaded them to rebuild the City of Seven Hills. Rhegium captured.

**3612** A.M., 387 B.C. The 17-18th of Artaxerxes Mnemon. Military Tribunes again chosen, who rule at Rome for about 12 years, *i. e.*, till "the Anarchy." Meanwhile Camillus, a third time, Dictator this year, with Ahala as his Master of Horse. They again defeat the Volsci, Æqui, and Hetrurians. Damon and Pythias, the Pythagorean philosophers and friends, flourish.

#### SABBATIC YEAR.

**3613** A.M., 386 B.C. The 18-19th of Artaxerxes Mnemon.

THE TWELFTH "WEEK" BEGINS (DAN. IX. 24).

**3614** A.M., 385 B.C. The 19-20th of Artaxerxes Mnemon. The Cyprian war finished.

"XCIX. Olympiad. Dicon, Syracusan, *Stadium.*

The pony (or more properly the colt) chariot was added, and Eurybasus, the Lacedæmonian, conquered." Birth of Aristotle.

**3615** A.M., 384 B.C. The 20-21st of Artaxerxes Mnemon. Cornelius Cossus Dictator. Capitolinus Master of Horse. Manlius imprisoned.

**3616** A.M., 383 B.C. The 21-22d of Artaxerxes Mnemon. Manlius thrown down the Tarpeian Rock. Secular Games at Rome.

**3617** A.M., 382 B.C. The 22-23d of Artaxerxes Mnemon. Birth of Demosthenes.

A small eclipse of the moon is recorded by Hipparchus, as cited by Ptolemy, to have occurred at Babylon on the 26th of Thoth (Dec. 23d) at 5½ hours after midnight, Phamostratus being Archon of Athens. This has been verified by Page in "New Light from the Old Eclipses" (pages 21-26), whose absolutely accurate figures, 383 B.C., Dec. 22d, 18h. 22m. 13s., astronomical time; or 6:22 a. m., Dec. 23d (sunrise at 6:56 a. m.) are to be taken in lieu of the old tables (to wit: 383 B.C., Dec. 23d, 19h. 6m., or Dec. 23d, 8:15 a. m., for middle of eclipse at Babylon).

Another eclipse of the moon at Babylon is recorded by Hipparchus (in *Ptolemæi, Magna Syntax*, Lib. IV. cap. *ult.*) as occurring on the 24th of Phamenoth (June 18th), 5½ hours before midnight (verified for Athens in the old tables, 382 B.C., June 18th, 8h. 54m.). N. B.—These were both in the same year (3617 A.M.) on the A.M. scale (see Study No. Ten, page 50)

**3618** A.M., 382-81 B.C. The 23-24th of Artaxerxes Mnemon.

Again, a third, and total eclipse of the moon was observed at Babylon, Evander being Archon of Athens, on the 16th of Thoth (Dec. 12th) at 2½ hours before midnight (Hipparchus in Ptolemæi, as above). Verified in modern tables for Athens, 382 B.C., Dec. 12th, 10h. 21m.

“C. Olympiad. Dionysodorus, Tarentinian, *Stadium*,” 381 B.C.

**3619** A.M., 380 B.C. The 24-25th of Artaxerxes Mnemon. Quintus Cincinnatus Dictator at Rome. Sempronius Atratinus Master of Horse. Prænestean war terminated. Olynthian war finished.

#### SABBATIC YEAR.

**3620** A.M., 379 B.C. The 25-26th of Artaxerxes Mnemon. Death of Lystas, aged 80.

THE THIRTEENTH “WEEK” BEGINS (DAN. IX. 24).

**3621** A.M., 378 B.C. The 26-27th of Artaxerxes Mnemon. Secular Games at Rome.

**3622** A.M., 377 B.C. The 27-28th of Artaxerxes Mnemon. Battle of Naxos, September 20th.

Mausolus, whose wife was the famous Artemisia, he himself being the Son of Hecatomnus, succeeds his father in the Kingdom of Caria and reigns 24 years.

“CI. Olympiad. Damon, Thurian, *Stadium*,” 377 B.C. End of Persian and Cyprian war.

**3623** A.M., 376 B.C. The 28-29th of Artaxerxes Mnemon.

Psammitichus succeeded by Psammuthis. Reigned 1 year. Stolo and Sestius, being made Tribunes of the People, proposed a law to make one Consul a Plebeian, whereupon such animosities were aroused

in Rome that from this year for about 5 years running, no Supreme Magistrates were chosen and Rome was in Anarchy, none acting but the Tribunes and Ediles.

Artaxerxes confirms the Peace of Antalcidas, and all Greece, save the Thebans, accept.

**3624** A.M., 375 B.C. The 29-30th of Artaxerxes Mnemon.

Psammuthis succeeded by Nepherites a few months, and he by Nectenebis 12 years.

**3625** A.M., 374 B.C. The 30-31st of Artaxerxes Mnemon; invades Egypt and fails.

**3626** A.M., 373 B.C. The 31-32d of Artaxerxes Mnemon. Secular Games at Rome.

“CII. Olympiad. Damon, second time, *Stadium*.”

#### SABBATIC YEAR.

**3627** A.M., 372 B.C. The 32-33d of Artaxerxes Mnemon. Diogenes, the Cynic, flourishes.

THE FOURTEENTH “WEEK” BEGINS (DAN. IX. 24).

**3628** A.M., 371 B.C. The 33-34th of Artaxerxes Mnemon. Military Tribunes again chosen at Rome and rule it for 7 years.

The Thebans defeat the Lacedæmonians in the famous battle of LEUCTRA, under Epaminondas “the Father of Strategy.”

**3629** A.M., 370 B.C. The 34-35th of Artaxerxes Mnemon. Messenian Exile ends.

Antalcidas, failing to secure succor for the Lacedæmonians at the Persian Court, broke his heart and starved himself to death. Accession of Alexander II., King of Macedon for 2 years.

**3630** A.M., 369 B.C. The 35-36th of Artaxerxes Mnemon.

Camillus, a fourth time, Dictator; Mamercinus, his Master of Horse; but they soon laid down their office. The Senate then chose Manlius Capitolinus Dictator, who made Stolo his Master of Horse; the first Plebeian that had attained to that honor, and he the one who had been the occasion of these confusions.

“CIII. Olympiad. Pythostratus, Ephesian, *Stadium*,” 369 B.C.

**3631** A.M., 368 B.C. The 36-37th of Artaxerxes Mnemon. Secular Games at Rome.

Accession of Ptolemy Alorites, King of Macedon, for 3 years.

**3632** A.M., 367 B.C. The 37-38th of Artaxerxes Mnemon.

**3633** A.M., 366 B.C. The 38-39th of Artaxerxes Mnemon.

Camillus, the 5th time, Dictator; Quinctius Cincinnatus his Master of Horse. They overthrow the Gauls at the River Anio.

#### THE THIRD SABBATIC JUBILEE.

**3634** A.M., 365 B.C. The 39-40th of Artaxerxes Mnemon.

The 3d Post-captivity Jubilee year (3585 A.M. + 49 = 3634 A.M. = 366-365 B.C. (see Harmonized Scale, page 52; see also H. Grattan Guinness' "Approaching End of Age," page 589, etc.).

In this year Joshua was slain by Johanan, the High Priest, in the inner court of the Temple, whereby the Holy place was profaned. This brought Bagozes,

the Persian Governor of Syria, to Jerusalem, who in spite of the Jews entered the Holy place and thus still further profaned it. The Governor, finding the facts as alleged, imposed a mulct upon the Jews and collected it for 7 years (Joseph. Antiq. Lib. II., cap. 7). All this occurred in 412 Olymp. = CIII. 4 Olympiad, *q. v.* (also, see Harmonized Scale, page 52).

From this year to that of the destruction of Jerusalem by Titus (end of 4067 A.M.) is 62 weeks of years = 434 years inclusive.

A Roman law was now passed (365 B.C.) reviving the Consuls, one of whom should be a Plebeian, and the era of Military Tribunes came to an end with this year.

“CIV. Olympiad. Phocides, Athenian, *Stadium*,” 365 B.C. “This Olympic was ordered by the Pisans.”

Accession of Perdiccas III., King of Macedon for 5 years.

THE FIFTEENTH “WEEK” BEGINS (DAN. IX. 24).

**3635** A.M., 364 B.C. The 40-41st of Artaxerxes Mnemon.

The people of Rome were now reconciled to the Senate, and the Temple of Concord was built, as Camillus had vowed. From this time on to the 1st Triumvirate, 306 years, including 3635 A.M., the Republic underwent but little if any generic change, its total duration, from the expulsion of the Kings to the Triumvirate, being 450 years, as measured in the A.U.C. scale;  $224 + 450 = 674$  A.U.C., *q. v.*

**3636** A.M., 363 B.C. The 41-42d of Artaxerxes Mnemon. Secular Games at Rome.

Thomus, Tachos, Taos, or Teos, succeeds Nectanebis in Egypt (Diod. Lib. XV.). He reigned 2 years. Epaminondas killed at Mantinea.

The Romans renew the custom of driving the Chronological Nail in the Temple of Jupiter on the 13th of September (*Livy*). This was 360 years before the Nativity (3996—3636=360). The day was sacred to Jupiter, and commemorated the dedication of the Capital. It fell on the ides of September.

**3637** A.M., 362 B.C. The 42-43d of Artaxerxes Mnemon.

**3638** A.M., 361 B.C. The 43-44th of Artaxerxes Mnemon.

Nectanebus succeeds Taos in Egypt; reigns 11 years.

“CV. Olympiad. Porus, Cyrenean, *Stadium*.”

**3639** A.M., 360 B.C. The 44-45th of Artaxerxes Mnemon. The 3 legitimate sons of Artaxerxes (115 by his concubines) began to quarrel as to the succession. Artaxerxes declared for Darius, the elder; but being found in conspiracy to obtain the crown by murder he was cut off with all of his accomplices. Ariaspes, the next heir, was frightened into suicide by Ochus, the youngest son, whose only rival was Arsames, the son of a favorite concubine.

Accession of Philip II., King of Macedon for 23 years.

**3640** A.M., 359 B.C. The 45-46th of Artaxerxes Mnemon. Earthquake at Rome. M. Curtius lost.

Ochus now procured the assassination of Arsames, upon which, the old King, then 94 years old, broke



his heart and died. Ochus, however, conspired with the Eunuchs to conceal the death for 10 months, during which he acted in the name of Artaxerxes, and sent forth a decree proclaiming Ochus King and Successor throughout the Empire.

#### SABBATIC YEAR.

**3641** A.M., 358 B.C. The 46th of Artaxerxes Mne-mon; 1st of Ochus. Secular Games at Rome.

Ochus now proclaimed the death of his father, and took the same name, Artaxerxes, but he is best known in history as Ochus. Asia Minor, Syria, Phœnicia now revolted, but on account of inter-disagreements were easily subdued. Meanwhile, Ochus slew the entire Royal family, and all the Nobles who were disaffected towards him (see Ctesias; Plutarch; Diod. Lib. XV.; Justin. Lib. X.; Val. Max. Lib. IX; Q. Curt. Lib. X., etc., etc.).

THE SIXTEENTH "WEEK" BEGINS (DAN. IX. 24).

**3642** A.M., 357 B.C. The 2d of Ochus.

Toward the middle of this year, at the beginning of 421 Olymp. = CVI. 1 Olympiad (Harmonized Scale, page 53) was born ALEXANDER THE GREAT, at Pella, in Macedonia, at which several prodigies took place, and the Magians at Ephesus cried out in astonishment, "This Day the great Plague and Destruction of Asia was born!" The Temple of Diana was burnt the same day by one whose only object was to perpetuate his own name, which we therefore assist in suppressing. This building was one of the seven wonders of the ancient world, glorious and famous for its curious architecture and wealth.

“CVI. Olympiad. Porus, the second time, *Stadium*,”

357 B.C.

**3643** A.M., 356 B.C. The 3d of Ochus.

**3644** A.M., 355 B.C. The 4th of Ochus.

**3645** A.M., 354 B.C. The 5th of Ochus.

In this year (and the 3d of the CVI. Olympiad = 423 Olymp.; 354 B.C., *vide* Scale, page 53) Leuco was succeeded by his son Spartacus in the Cim. Bosphorus. He reigned 5 years. And Mausolus died, to whom his wife and sister, Artemisia, raised a monument at Halicarnassus, so splendid as to become one of the 7 ancient wonders of the world, and from which we have the word Mausoleum.

**3646** A.M., 353 B.C. The 6th of Ochus.

“CVII. Olympiad. Micrinus, Tarentinian, *Stadium*.” Secular Games at Rome.

**3647** A.M., 352 B.C. The 7th of Ochus.

#### SABBATIC YEAR.

**3648** A.M., 351 B.C. The 8th of Ochus.

Artemisia, having reigned three years, now died of grief, being succeeded by Idrieus, her brother, who married his sister Ada (CVII. 2 Olympiad).

THE SEVENTEENTH “WEEK” BEGINS (DAN. IX. 24).

**3649** A.M., 350 B.C. The 9th of Ochus.

The Sidonians and Phœnicians revolted from Ochus, who terribly destroyed Sidon. The rest of Phœnicia submitted. Ochus now marched against Egypt, in person. The Egyptians, thereupon, deserted their King, Nectanebus, who fled to Ethiopia with all the treasure he could collect and was never heard of again. He was the last Egyptian that ever reigned

in Egypt. Here, therefore, Manetho ends his Commentaries upon Egyptian affairs.

**3650** A.M., 349 B.C. The 10th of Ochus.

“CVIII. Olympiad. Polycles, Cyrenean, *Stadium*.”

**3651** A.M., 348 B.C. The 11th of Ochus. Death of Plato (4366 J.P.). Secular Games at Rome.

**3652** A.M., 347 B.C. The 12th of Ochus.

**3653** A.M., 346 B.C. The 13th of Ochus.

**3654** A.M., 345 B.C. The 14th of Ochus.

Aristotle, to escape the Persians, fled to Mytilene, and thence to the court of Philip of Macedon, where he became the Preceptor of Alexander the Great, now 12 years old. He remained 8 years.

“CIX. Olympiad. Aristolochus, Athenian, *Stadium*,” 345 B.C.

#### SABBATIC YEAR.

**3655** A.M., 344 B.C. The 15th of Ochus.

Death of Idrieus, King of Caria, succeeded by his sister Ada, who ruled 4 years.

THE EIGHTEENTH “WEEK” BEGINS (DAN. IX. 24).

**3656** A.M., 343 B.C. The 16th of Ochus. The Syracusan Era commences. Secular Games at Rome.

**3657** A.M., 342 B.C. The 17th of Ochus.

From the writings of Menander, the comic poet, who was born CIX. 3 Olympiad, St. Paul quotes “Evil communications corrupt good manners” (I. Cor. xv. 33).

**3658** A.M., 341 B.C. The 18th of Ochus.

“CX. Olympiad. Anicles (Anticles, Diod. Sic.). Athenian, *Stadium*.”

**3659** A.M., 340 B.C. The 19th of Ochus.

**3660** A.M., 339 B.C. The 20th of Ochus.

**3661** A.M., 338 B.C. The 21st of Ochus. Secular Games at Rome.

At the end of this year Ochus was slain by Bagoas, his Egyptian Eunuch and favorite, in revenge for the ruin of the latter's country. Bagoas made cat-meat of the King's carcass and sword handles out his bones. He then slew all the royal family but Arses, whom he set upon the throne (Ptol. Diod., Ælian, etc.).

#### SABBATIC YEAR.

**3662** A.M., 337 B.C. The 1st of Arses.

In the beginning of the year, Philip sent his three chief Captains into Asia against the Persians, and attended the marriage of his daughter Cleopatra to Alexander, King of Epirus. But Pausanias slew him during the ceremonies. He was immediately succeeded by his son Alexander, then just 20 years old, who summoned the General Council of all Greece to Corinth, and he was made Imperator of the Army against Persia, dating with the 1st year of the CXI. Olympiad (441), by all except the Lacedæmonians. Meanwhile he himself flew north and subdued the Illyrians. While absent, Athens, Thebes, and other States conspired against him.

This year of Alexander's accession was  $3 \times 70 = 210$  years after Daniel's famous dream in the 3d year of Belshazzar;  $3452 + 210 = 3662$  A.M. (Dan. viii.).

Again, 2300 calendric lunar years = 2230 solar years. Hence,  $3662\frac{3}{4} + 2230 = 5892\frac{3}{4}$  A.M. Add now  $1\frac{3}{4}$  to change to A.D., and we have  $5892\frac{3}{4} + 1\frac{3}{4} = 1894\frac{1}{2}$  A.D., *q. v.*; and from thence onward watch events in Palestine! But 2300 lunar years at their mean absolute

value are  $2231.5$  mean solar years. Hence, the above date, *ad quem*, may be pushed yet further down;  $3662\frac{3}{4} + 2231\frac{1}{2} = 5894\frac{1}{4}$  A. M. = 1896 A. D. ; watch Palestine therefore yet the more!

“CXI. Olympiad. Cleomantis, Eclitorian (Gr. Cleopantis, Clitorius) *Stadium*,” 337 B. C.

THE NINETEENTH “WEEK” BEGINS (DAN. IX. 24).

**3663** A. M., 336 B. C. The 2d of Arses. The 1-2 of Alexander.

Alexander returned conqueror, took Thebes by storm and utterly destroyed it. All the Greeks were now terrified into a Second Council, and unanimously chose him their Captain General. Generally taken as the first year of his reign, *i. e.*, 336 B. C. Hence, interpreting Dan. viii., to begin with the recognized accession of Alexander the Great, we have 2300 lunar years = 2230 solar. Hence,  $3663\frac{1}{2} + 2230 = 5893\frac{1}{2} = 1895\frac{1}{4}$ ; watch Palestine! or  $3663\frac{1}{2} + 2231\frac{1}{2} = 5895 = 1896$  A. D. All eyes on Jerusalem!

**3664** A. M., 335 B. C. The 1st of Darius Codomanus. The 2-3d of Alexander.

Alexander visited Diogenes, then returned home to raise his Macedonian Phalanx. Bagoas slew Arses with all his family, and placed Codomanus on the throne of Persia. He was a great-grandson of Darius Nothus (1, Nothus; 2, Ostances; 3, Arsanes; 4, Codomanus) and had once slain in single combat, the Cadusian Champion, who defied the whole Persian Army. But though he was the man now needed in Persia, Bagoas soon designed to poison him; but the King caused Bagoas to take the cup himself!

This year, in which he returned to Macedon and began to prepare his army against Persia, it being also the 1st of Codomanus, is sometimes taken as the first of Alexander's 13 years of reign. Hence (Dan. viii.),  $3664 \text{ A.M.} + 2230 = 5894 \text{ A.M.} = 1895-6$  Autumnal Equinox, watch Palestine; or,  $3664 + 2231\frac{1}{2} = 5895\frac{1}{2} = 1897\frac{1}{4} \text{ A.D.}$ , watch closer!

**3665** A.M., 334 B.C. The 3-4th of Alexander the Great. The 2d of Darius Codomanus.

Early in the Spring of this year Alexander passed the Hellespont with but 30,000 foot and 500 horse. He had but 70 Talents in his train! But he was buoyed up, not only by ability, but by a personal experience (Joseph. Antiq. Lib. II., cap. *ult.*), for he was the notable Horn of the He-Goat of Daniel viii.

If the 2300 lunar years count from the Spring of this year, then  $3665\frac{1}{2} + 2230 = 5895\frac{1}{2} \text{ A.M.}$  ( $1897\frac{1}{4} \text{ q. v.}$ )\* On the 22d of May he fought at the GRANICUS, after which he got possession of all of the Treasure of Darius at Sardis, where he spent the rest of the year.

This year of the Invasion of Asia, is taken as the first of Alexander's 12 year's rule in Asia (see I. Mac. i. 7;  $3665 \text{ inclusive} + 11 = 3676 \text{ A.M. years}$ ).

Finally, with Daniel viii. 14 as a Text, and the FACTS to come as a Sermon,

### WATCH PALESTINE!

\* Lunar year being taken at 354 days. But, more accurately, 2300 Lunar years at  $354.367 = 2231.5$  Solar years; hence,  $3665.5 + 2231.5 = 5897 \text{ A.M.} = 1898\frac{3}{4} \text{ A.D.} = 5660$  Jehovetic on the Modern Jewish Calendar (see Table opposite page 206, Study No. Two upon examining the Table the student will find  $565^{10}$  or  $5660 \text{ A.M. Sacred}$  opposite 1900 A.D., and  $565^{10}$  or  $5660$  (Civil) at its upper end opposite September, 1899).

# APPENDIX.

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## THE TWENTIETH YEAR OF ARTAXERXES LONGIMANUS.

3557 A.M., 442 B.C.

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*“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”—DAN. IX. 25.*

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In our progress down the Scale of Time, along the years of the generations of the Sons of Adam, as recorded in the Holy Scriptures, we have reached 3557 A.M. as undoubtedly the one which witnessed the rebuilding of the Walls of Zion by Nehemiah. The progress has been a straightforward one, nothing has been taken for granted, no theories have been indulged in, we have had no gaps to fill, and have found nothing to eliminate. That is, the Records have been taken “as written and for the purpose written,” and have brought us with ease and satisfaction to this particular year as a grand Chronological resting-place.

Its emplacement is fixed by a concert of independent witnesses, and is demanded by the complex harmony of all the Sacred Scales of Time. But it is equally secured by the united testimony of the purely Secular records as being the 20th year of Artaxerxes Longimanus. It therefore remains to be shown that in its records we have some of the most notable prophetic *punctuations* ever placed aforetime by Inspiration upon History! Its events were the theme of Prophecy long before they came to pass, and of them History has had the records ever since! And yet, strange to relate, there has not, until now, been offered, so far as we know, a solitary Historical solution which has demonstrated the accuracy of Prophecy with an authority based upon the full coördination of the facts themselves! That is, we have yet to learn of even an effort parallel to the one that now concerns our own little group of earnest Bible students!

Not even has Professor Dimbleby himself attempted more than an approximation in these premises, and we presume that we stand alone in our own generation (though armed with ample proof) in advocating the truth of the One-Year Ministry, and the 62-Literal-Week Avocation of Our Saviour. And yet not all alone, if so be God's Truth is with us; nor more alone than Gabriel stood, in times of old, on similar matters, when, as he said, none but Michael, Our Prince, shared with him or *held* his own convictions! (*vide* Dan. x. 21, comparing Prov. iv. 13, where the same Hebrew word, *chazaq*, translated



“*hold*,” has the force of its natural English signification)

And there is something fitting in this very date (1894 $\frac{1}{4}$  A.D. = 5892 $\frac{1}{2}$  A.M.) that times the *motsa* of our effort. Note, for instance, that 1222 $\frac{1}{2}$  Solar years are 1260 Lunar ones. Add to them 2335 Solar years and we have 3557 $\frac{1}{2}$  A.M., the time when Nehemiah presented his request. Add now again the number 2335 Solar years and we obtain 5892 $\frac{1}{2}$  A.M., which is the date on which we pen this Appendix (Nisan, 1894 A.D.)! Note, too, in this connection, that 3557 A.M. (being taken throughout as a *first* year) needs 2445 Solar years to bring us to 6001 A.M. inclusive, 2445 Solar years being 2520 Lunar ones! In other words the year itself was full of mystery, and so is this in which its secret is made known! Note, also, that, from the year 2993 A.M. (in which Solomon laid the Foundation of the Temple), taken as a *first* year throughout, there are 565 (= H. V. H., which is HOVETIC) to the year under consideration (2993 A.M. = 1; + 564 = 3557 A.M. = 565 inclusive), and with these suggestive facts in mind let us proceed to the Messianic calculations which connect the year 3557 A.M. with 4026 A.M. = 28 A.D.

The date (Thursday the 25th of 12th civil month of 3557 A.M., to wit of the 20th of Artaxerxes) is that at which, in its specific sense, the “Commandment to build the Walls” is recorded to have been *consummated*. If, therefore, Daniel was correctly informed by Gabriel, we have here a starting point from which to solve the Chronology of the 69 weeks (of Dan. ix.

25) to the very last degree of accuracy. Let us attempt the problem.

### CALCULATION "A."

In the first place, 69 weeks of "years" =  $69 \times 7$  "years" = 483 "years," and these "years" must be LUNAR YEARS; because we have already found the 483 Solar (longer) units to have begun from Ezra's earlier era (see 3542, 3543 A.M.) and to have extended down to Tebeth 22-23, 4026 A.M.

But 483 Lunar years are 171,159.29 days, and are equal to 468 Solar years and 225.91 days. In other words—and using calendar phraseology, which is accurate to within the day reached—483 "years" are 171,159.29 days, or 468 mean Solar years and nearly 226 days over.

Now, in the first place, these identical 171,159 days are plainly shown upon the mere *surface* of the Ancient Hebrew Soli-Lunar Calendar. Their *actual* position has already been pointed out (see herein 3-4th day of 10th month, page 173) but it now remains to be shown that they are found upon the surface of the calendar itself.

### CALCULATION "B."

As the work on the Wall, 52 days, was finished just after the twilight beginning of the 25th of Elul, *i.e.*, as the last day of actual work was the 24th of Elul, extending over only a short time into the starlight of the 25th (as shown already, page 183) and as the 25th of Elul was in reality the day of Dedication, as to a completed undertaking, it must be counted throughout as 1 in all subsequent Chronology, and all subse-

quent "weeks" will necessarily end with, and include a Wednesday.

	DAYS.
Now in the month of Elul, 3557 A.M., there were, after the work was over ( <i>i.e.</i> , from Wednesday, the 24th ended), to the corres- ponding time of Monday, the 29th, inclusive,	5
Add the intercalary days of that year (Table <i>f</i> , page 172, Study No. Ten),	34
Now from 3558 A.M. to 4022 A.M., in- clusive, are 465 calendar years, <i>i.e.</i> , 31 cycles at 15 years each, reckoned at 5481 days each, therefore 31 such cycles equal,*	169,911
Add the days of 4023 A.M., - - -	354
Add the days of 4024 A.M., - - -	354
Add the days of 4025 A.M., - - -	389
Add of this year (4026 A.M.) enough to cover Wednesday, the 21st of Tebeth, -	110
Thursday, the 22d (at 3 p.m.?) Messiah the Prince, anointed, - - - -	1
Friday, the 23d at 3 p.m., 1st day of his avocation <i>ended, i.e.</i> , counts as one ended, on the 434 days of avocation, - - -	1
	† 171,159

\* In this calculation we are intentionally ignoring the periodical reduction of Ve-Adar, our special object now being simply to show that the calendar fits the case with double force.

† When thus applied superficially, the trajectory of Time is seen to over-lap one day, into the actual period of the Avocation; in fact it suggests the inclusion of both the last date of Nehemiah's Work upon the Wall (25th of Elul, 3557 A.M.), and the first date (Friday, the 23d of Tebeth, 4026 A.M.) of the Saviour's Work to Save It!

## CALCULATION "C."

There is still another way to reckon the *motsa* of Nehemiah, *i. e.*, in whole years, and deduct thereafter the parts of the years requisite to make the dates agree, thus, on the mere surface of the calendar we have as follows:

	DAYS.
From 3557 A.M. to 4021 A.M. inclusive are	
465 calendar years ended = 31 cycles at	
5481 days each, <i>i. e.</i> , - - - - -	169,911
Add length of 4022 A.M. (Intercalary <i>f</i> ),	388
Add length of 4023 A.M., - - - - -	354
Add length of 4024 A.M., - - - - -	354
Add length of 4025 A.M. (Intercalary <i>i</i> ),	389
Go forward into 4026 A.M. to a point in	
Thursday, the 22d of the 4th civil month, -	111
At which the "avocation" begins, and	
from which therefore, to a point in Friday	
the 23d we are to count its 1st day ( <i>i. e.</i> , of	
the 434 days), - - - - -	1
Total, - - - - -	171,508

Now, as the commencement was not consummated (*motsa*) at the beginning of 3557, but rather at (just after) the end of the 24th day of this 12th civil month thereof, we must go down its almanac to this date (as follows: 30+29+30+29+30+29+30+29+30+29+30+24=) 349 days *ended*, and deduct the same, - - - - -

- 349

Obtaining as before ("A" and "B"), 171,159

Which thus leaves us at a point on Friday the 23d

of Tebeth, 4026 A.M. (*i. e.*, 24,451 weeks and 2 days from Wednesday, the 24th of Elul, 3557 A.M. completed\*) for the end of the 1st day of the 434 of "Avocation" as shown in "C"; and whether we are right or not in our calculation that the Avocation was no more and no less than 62 literal weeks, it remains true that the 62 literal weeks which preceded Thursday, the 14th of Nisan, 4027 A.M. (17th of March, 29 A.D.), began on Thursday, the 8th of January, 28 A.D.

Now each of the foregoing calculations yields the same result in days, to wit: 171,159; and, of course, the several equivalents indicate the same final date, to wit: Thursday-Friday, the 22d-23d of the 4th month of 4026 A.M. (as the 1st of the 434 days).

We have therefore learned that this number of days is variously expressed upon three different scales as follows:

(a) 483 *Lunar* years (exact) =

(b) 468 *Solar* years (exact) + 225.91, etc., days =

(c) 468 *Calendar* years (also exact, according to their mere superficial measure) + 151 days.†

It now remains to be explained why but 151 days

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\* Evening twilight, beginning of Thursday, the 25th, for the finishing of the Wall, or late Thursday "morning" for the End of the Dedication, perhaps 3:00 p. m.

† See calculation "B," *i. e.*, 3558 A.M., to 4025 A.M. inclusive = 468 Calendar years; the additional 151 days come from the periods 5 + 34 + 112, there shown. It is also to be noted in passing that there extend just 151 years from 3406 A.M., *q. v.*, to 3557 A.M. ! All of these duplications in days and years are very remarkable, and imply that they obtain *throughout History!*

appear in the latter case (*c*). The reason is: On the calendar we follow the A.M. years exactly as if the calendar years were true Solar ones. But *they are not so; they are only intended to "count" them!* This they actually accomplish just as well as our more modern ones do, when the principle governing the Ancient Hebrew Solar Cycle is kept well in mind.

As the period (171,159 days) measured by the several Scales, is one and the same thing, and as the days indicated in (*b*) and (*c*) differ by (225.91, etc. — 151 =) 74.91 days, while the number of years in (*b*) and (*c*) are the same (468), it follows that 468 un-arrested Calendar years must cover 74.91, etc., days more than 468 Solar ones. This is exactly the case, for we have already shown, in Study No. Eight, (pages 22, 180–186) that an ordinary calendric cycle of 5481 days was some 2.366, etc., *days* in excess of 15 exact mean Solar years, and therefore that after every 45 years, dating from 1722 A.M., a single week was regularly dropped out of Ve-Adar.

In mentally conceiving of the calendric scale of our ancestors we must not lose sight of these *silent* (dropped) weeks (7 days), at the end of each triple cycle, and it is easily shown that the correction in this particular block of 468 calendric years would have amounted to 74.91, etc., days had it stood alone.

In the first place, the very fact that the Biblical dates involved show but 151 days in case (*c*) is a clear demonstration that the balance (74.91, etc.,

silent days) was, and must have been, duly taken care of (*i.e.*, dropped) in regular course by the High Priest and Calendar Keepers, in passing from 3557 A.M. to 4026 A.M.!

The last intercalation of this degree noticed, was discussed under 2982 A.M., *q.v.* (Study No. Eight, page 180), and note that from 2982 A.M. to 3416 A.M., when Nebuchadnezzar destroyed the City and Temple of Jerusalem, was just 434 years, *i.e.*, 62 weeks of years! Note also that from this destruction to the succeeding one by Titus in 4067 A.M. was just 651 years or one great eclipse cycle (2520 eclipses covering special intercalations yet to be noticed).

The effect of letting the calendar run along in blocks of 45 years before shortening the month of Ve-Adar by 1 week ( $34 - 7 = 27$  days) was to leave just 151 days to be accounted for by dates upon the calendar covered by the period under discussion. The 74.91, etc., days (really dating from the 10th of Tamuz) were covered by 10 intercalations shorter than usual by 7 days each, *i.e.*, by 70 days in all, and the 4.91 remaining days, taken for calendric purposes at 5 days, were reflected or indicated by the 5 days of the 12th Civil month of 3557 A.M. that followed the finishing of the Wall, in calculation "B." Hence, we have the following:

#### CALCULATION "D."

The 171,159.29 days on the calendar cover 31 cycles + 3 specific calendar years (4023, 4024, 4025 A.M.) + 151 days. Hence, to get at the analysis of the ( $225.91 - 151 =$ ) 74.91 days, we note as follows;

Thirty-one cycles each at an excess (over true solar time) of 2.366 days, - - -	DAYS. = 73.35
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Three specific calendric years (4023, 4024, 4025 A.M.) are 1097 days; which less 3 true solar years (1095.72) give casual excess of, - - - - -	= + 1.28
Total, - - - - -	74.63

Excess, <i>inherited</i> (after the correct intercalation in 2982 A.M., see Study No. Eight, pages 180-184), - - - - -	+ 1.40
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Aggregate, - - - - -	76.03
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Deduct "reduction" of excess for the 12 cycles, 2982 to 3522, - - - - -	- 1.18
	74.85

Include balance partly due for 36 years not yet corrected, <i>i. e.</i> , 3522 to 3558 A.M., etc., - - - - -	+ .06
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And we obtain the missing or silent days,	74.91
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Of which 70 days (10 × 7) had actually been used up, - - - - -	- 70.
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And the balance 4 91, etc., left awaiting elimination at the next short Ve-Adar, ☉	4.91
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The 225.91 days at the end of the Solar Scale are accounted for on the Calendric Scale as follows: 70 days intercalation + 4.91 waiting intercalation + 151 days shown on the calendar itself, *q. e. d.*

But the foregoing discussion simply covers the block of years actually included between 3557 A.M. and 4026 A.M.; whereas, when Nehemiah finished the Wall upon the 25th day of Elul, the *then current* period of 45 years had almost run its course ( $\frac{1}{15} \pm$



only being due) so that *another* special week\* was necessarily and soon (3566 A.M.) to be dropped (as we have seen; calculation, page 173). The most of this week had been inherited, or entailed upon the calendar *previous* to Nehemiah's mission (it belonged to the cycle running since 3522 A.M.; see Study No. Ten, page 191). Now, *taking this week also* into due consideration, the 225.91 "days over" at the end of the Solar Scale, are to be accounted for on the Calendric Scale by the very same process! for the 7 days only affect the 169,911 days shown in calculation "B", while the 151 days of the note on page 246, remain intact, as do the number of lunar-calendric years.

The "*long and short*" of the matter is that the issue, or YATSA, of the Commandment, dates from the 4th day of the 10th month, 3557 A.M. (4-5th day = 1), when Nehemiah put the *first phase of it into operation* by summoning the Governors to council (or at least by sending them their orders, see page 172); from that day there extend 171,159 days of actual *duration* to January 8th, 28 A.D., whereas on the 82d day later (to wit: 25th day of 12th month) the MOTSA, or *final phase of its operation*, was accomplished

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\* Really 77 days in all (for the whole interval, 3557 A.M. to 4026 A.M.), dating from 3d day of the 10th month, and 81.9 if dated from day of Nehemiah's arrival at the Government House all as explained in the text. Of these, 77 were duly dropped in the actual calendric work, no matter how or where. Our chief object is to show that the dates cited in the record fit the facts made necessary by calculation, the reader may go into it as much deeper as he desires, and the deeper he does go the more he will wonder.

by the Dedication of the Wall itself. From which day there also extend 171,159, so far as the face of the calendar is concerned, but actually only  $171,159 - 82^* = 171,077$  days. In the one case the measure (171,159 days) is a FACT, in the other (171,159 days) a "finder"! The latter serves to fix the attention, and to suggest the "69 weeks", but the former to measure them! The "circuit" between the two, 82 days, is, as it were, the Luni-Calendric *Epect* of the entire period. Ninety-nine investigators in one hundred would make their first and last approximation by using the 25th of Elul as the basis, and the face of the cycle as the measure; they would thus obtain 171,159 days, which is the actual number sought ( $69 \times 7 \times 354.367$ ); not one in 100,000 would have the taste or patience to search out the deeper facts! †

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\* ( $82 = 5 + 77$ ). These 77 omitted days, therefore, by means of which the calendar of our ancestors was actually accommodated to the true solar one for this particular block of 69 Lunar weeks of years, form a most astounding demonstration, *in loco*, [per anticipation; for the calendar itself really calls for and shows 171,159 days between the Dedication and Baptism, but in the application 77 days had to be dropped, and are therefore shown before its principal date, which is Elul 25th, 3557 A.M.] of the truthfulness of Nehemiah's records, their astronomical accuracy, and their consummate inspiration. Those who, comprehending what we mean to specify, find no room for admiration at such facts as these, can hardly expect us to waste further time in continued and still more fruitless discussions.

† The ratio is, in fact, indefinitely large, since it is now 2335 years since 3557 A.M., and we ourselves are the very first group of students to discover either "fact" or "finder." And here, in passing, it may also be stated, that if we allow the contention that the Crucifixion took place upon a Wednesday instead of a

Now, the Bible is written for the many, but will stand the honest scrutiny of the few—hence it naturally brings the 25th of Elul, 3357 A.M., into prominence, and leaves the 3d of Tamuz and other related dates to be sought out by the few.

We present all these fine Chronological points not merely for the sake of accuracy, but to enlighten others who may be able and willing to follow us in the scientific methods of the true system. To the general reader they are, of course, not uninteresting, for the truth, and conviction, and proof never are that, but apparently too deep to be grasped, although the matter involves only the simplest methods of arithmetic (*i.e.*, the four ground rules!). The time, however, has now arrived when the Chronological candle must be lighted and put upon a candlestick so as to give light to all that are in the house; he, therefore, who has eyes to see, let him see.

Heretofore, men have never dreamed of demanding greater accuracy of these Biblical dates than what is conveyed in the year approximately stated, as in the margin of the Bible. The truth has thus been hidden under a bushel of uncertainties, but the day comes, and now is,—by virtue of this particular effort at calculation—when we may ask for the truth to any degree that we are able to verify it, and it certainly will be forthcoming. If we have failed, a better system will succeed ours, and the truth be vindicated,

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Thursday, then it was the Wednesday preceding Thursday, the 17th of March, 29 A.D., and its relation to the 25th of Elul, 3557 A.M., must be duly shown, and the lunar and calendric elements of Wednesday, March 16th, 29 A.D., made out.

all the same; so may God bless the work of others and have all the honor to Himself.

When, therefore, the sacred records are properly understood, the conviction is thus irresistible that we have the veritable footprints of unimpeachable History stamped upon the wonderful pages of the Bible; and stamped over and over again, according to a subtle law that eventually prevents any error—for “day unto day uttereth speech, and night unto night showeth knowledge,” in that these same truths, drawn from their long concealment, are found duplicated in the very figures of the sub-periods of the scheme of days covered by the mission of Nehemiah (as shown in the table, page 169).

All of this harmony is simply stupendous when we begin to realize its ramifications, and it actually warrants us in enunciating, as a fundamental proposition: That there is a strict Science governed by fixed mathematical laws, whereby, hereafter, the Historians of Our Race may be able to recover every date, and set in order the complete Chronological Scheme of our Chronicles, both as to days and years, replying each to each. The consummate way in which these matters resolve themselves, when analyzed in the glare of the True Chronology, is a guarantee that the Bible, even viewed as the merely truthful record of facts, is accurate to the last degree; has been Providentially protected from any fatal (non-detectable) alterations, and that it will yield its truth to those who come to its pages faithfully. It is an Historical *palimpsest*, as it were, and beneath the studies

of those who will follow in our own footsteps, it will yield invaluable secrets to the generations yet to come.

We have thus shown how remarkably the Prophecy of Gabriel, recorded in Daniel ix. 25, was fulfilled, doubly fulfilled, even to the very day! For whether we reckon the 69 weeks ( $69 \times 7$ ), or 483 "years" in *Solar* time (*i.e.*, 176,412 days in all), from the date of the Edict to Ezra, or in *Lunar* time (*i.e.*, 171,159 days in all) from the accomplishment (*Motsa*) of the Commandment to Nehemiah, we arrive at identically the same Chronological goal, to wit; (Wednesday, the 21st,) Thursday, the 22d, (Friday, the 23d,) of the 4th Civil (X. Sacred) month of 4026 A.M., at which time (24 hours, whether Wednesday, *Thursday* or Friday, January 7th, 8th or 9th,) as we shall see, Jesus of Nazareth, then literally beginning to be about 30 years old, was Recognized, Baptized, Anointed, and Proclaimed as the Messiah!

*It is impossible for figures to mislead when all the conditions are duly taken into consideration*, and as the calculations hereinbefore given seem to speak God's own eternal truth, we doubt if they can hereafter be disturbed—for which we give to God Himself the Glory.

But in order to intensify, if possible, the significance of what has thus at last been established, beyond (we believe) all further successful controversy, it is necessary to refer to former calculations, and to anticipate a future demonstration \* by reiterating the announcement of another intimately related fact of

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\* But one already outlined in Our Race News-Leaflet No. I. for Oct. 1893 A.D., *q.v.* See also Study No. Eleven, pages 170 to 176.

similar moment, to wit: the Public Career of the Messiah began at the date thus reached, and lasted for *exactly 434 days, i.e., for 62 literal weeks of days, no more, no less; thus fulfilling the first section of the next verse of Gabriel's prophecy*: "and after three score ( $3 \times 20 = 60$ ) "and two" (2) "weeks" (= 62 weeks) shall Messiah be cut off, but not for himself" (Dan. ix. 26.)

### CALCULATION "E."

To enumerate now by anticipation the 434 days of the Saviour's Avocation, beginning with Tebeth 22d, 4026 A.M., Thursday, at 3 p.m. (*i.e., to Friday the 23d, all being counted as 1 therein*) we work as follows :

			DAYS.
Tebeth 22d	to	Tebeth 29th, 4026 A.M.,	- *7
Tebeth 29th	to	Shebet 30th, 4026 A.M.,	- 30
Shebet 30th	to	Adar 29th, 4026 A.M.,	- 29
Adar 29th	to	Nisan 30th, 4026 A.M.,	- 30
Nisan 30th	to	Zif 29th, 4026 A.M.,	- 29
Zif 29th	to	Sivan 30th, 4026 A.M.,	- 30
Sivan 30th	to	Tamuz 29th, 4026 A.M.,	- 29
Tamuz 29th	to	Ab 30th, 4026 A.M.,	- 30
Ab 30th	to	Elul 29th, 4026 A.M.,	- 29
Elul 29th	to	Tishri 30th, 4027 A.M.,	- 30
Tishri 30th	to	Bul 29th, 4027 A.M.,	- 29
Bul 29th	to	Casleu 30th, 4027 A.M.,	- 30
Casleu 30th	to	Tebeth 29th, 4027 A.M.,	- 29
Tebeth 29th	to	Shebet 30th, 4027 A.M.,	- 30
Shebet 30th	to	Adar 29th, 4027 A.M.,	- 29
Adar 29th	to	Nisan 14th, 4027 A.M.,	- 14
Total,	-	- - - - -	- *434

\* In reality the "count" includes the bulk of Tebeth 22d, so that it is more strictly correct to accord almost 8 full days to

Therefore, we have reached the end of the 62 literal weeks ( $62 \times 7 = 434$  days) that succeeded the anointing of Jesus Christ, *i. e.*, of Jesus the Anointed, and consequently this Thursday, 14th of Nisan, 4027 A.M., was the 1st day "after" these 62 literal weeks of priestly avocation, and on that day we believe, and maintain, he must have been, and was, crucified, dead, and buried.

These 62 literal weeks of days began on Thursday, the 22d of the 4th month in 4026 A.M., and ended at 3 p.m. on Thursday the 4th of the 7th Civil (1st Sacred) month of 4027 A.M., *i. e.*, in the next Calendric year. His "ministry" *proper* extended from the Passover of 4026 A.M., to that of 4027 A.M. or just one Calendric Lunar year of 354 days, at the end of which, a Lamb of the first year, as already intimated (page 66), he paid the full price (death) of our redemption! or, if we estimate from the beginning of miracles at Cana of Galilee, the ministry lasted for just 365 days, Nisan 3d, 4026 to Nisan 14th, 4027 A.M.\*

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Tebeth, and so carry the final day of the 434 over but a short time into the starlight beginning of the 14th of Nisan, 4027 A.M. ! And this fits the facts themselves, for it will be remembered that Judas was dismissed early in the "evening" of the 14th of Nisan; that the Supper was over not long after; that the two or three hours of Agony in Gethsemane were immediately followed by the Betrayal; and that the first examination by Annas, followed by that of Caiaphas, was well along before the cock's first crow (midnight).

\* For full discussion of (Dan. ix. 24-27) the 70, 69 and 62 weeks the student is again referred to Our Race News-Leaflet No. I., and to Study No. Eleven. pages 170-176.

We are aware that these statements overturn whole libraries of Chronology, falsely so called; upset scores of calculations based upon false premises, and lay the beginning of the line of judgment at the very Temple! But this is none of our concern. It is the Lord's doing, and it is as wonderful in our own eyes as its unimpeachable demonstration will be in those of all who look with joy upon whatever goes to prove the absolute certainty and imminence of his Second Advent.

One of the most commonly accepted dates for the crucifixion is Friday, April 7th, 30 A.D. Our own Studies force us to move back a year to 29 A. D., and yet a month further to March, and still a day more to Thursday; in other words, we believe the modern reckoning is wrong to the extent of "a year, a month, and a day," upon the Julian Calendar. All of this seems to be demanded by the data we have collated in the dozen Studies now issued, and the evidence promises to accumulate as we advance towards the Focus of History.

Now, if the contention that the Crucifixion occurred upon a *Wednesday* shall be finally established, then that day was Wednesday, March 16th, 29 A.D., and the 434 days of avocation began one day earlier than we at present allow, as did also the 434 "years" (lunar) which led up to them (pages 171-173) in which case, Sunday-Monday, the 3-4th of Tamuz, 3557 A.M., being the *first* day of the 171,159.29, and 171,159.29 days being 24,451 weeks and 2.29 days *over*, the 171,159.29th day will fall upon Wednesday, the 21st of



Tebeth, 4026 A.D., *i.e.*, on Wednesday, January 7th, 28 A.D. Hence the 62 literal weeks that follow, will begin at once on Wednesday, the 7th of January, 28 A.D., and end on Wednesday, the 16th of March, 29 A.D. Wednesday, the 16th, will thus be the first day “*after the 62 weeks*” of Dan. ix. 26. And if a *Wednesday* be the crucifixion day (in order, as some contend (and we are willing to attend to their reasons), to allow 72 hours, or 3 full “days” and “nights” to the Saviour’s incarceration in the tomb) then that Wednesday is the one!\*

We antagonize no contention that has fair grounds on which to demand a hearing. Loaded with truth as they are, these dozen Studies are of small value as to the settlement of this point. There doth not exist stored up with Cæsar’s superscription, money enough to balance the importance of setting the Messianic times of Jesus Christ in due array, for we affirm that all of it must soon be minted over, with a better superscription, and that to fix with certainty the “times and seasons” of the *First* Advent, is the *sine qua non* for the accurate determination of the date of the SECOND.

Now, we also affirm our belief that we have settled

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\* But our own contention is that the “count” as to the 62 “weeks” of Lunar years begins on Monday–Tuesday, the 4–5th of Tamuz, 3557 A.M., for the 1st day throughout, and that the 171,159.29 days therefore end at about 3 p.m. on Thursday, the 22d of Tebeth, 4026 A.M. (*i. e.*, in the afternoon of Thursday, January 8th, 29 A.D.). Hence, the 62 *literal* weeks of “Avocation” that follow on, begin at once, and end on Thursday, Nisan 14th, 4027 A.M. (March 17th, 29 A.D.), at about 3 p. m.

the date as to the crucifixion sufficiently to point to Thursday, March 17th, 29 A.D., as being the day in question. We have also furnished those who contend for a Wednesday the date around which they must mass their arguments, and thus we have given them the scale upon which they must formulate them; and we agree to throw the entire weight of our own assistance into the scale for truth, no matter how the balance turns; but it must turn on solid facts, not fancies, and with arguments, not isolated opinions.

That 3557 A.M., 442 B.C., was the year in which that 25th of Elul (say August-September) fell, which is referred to in Nehemiah vi. 15, must stand as a common admission by both parties concerned, and that the 15th year of Tiberius Cæsar, early in January of which the Baptism occurred, began on August 19th, A.D. 27, must also stand, nor can the contending parties avoid the united testimony of all science that the first Sunday after the full moon of March, 29 A.D., fell upon March 20th.

This was the day on which the Resurrected Saviour was mistaken for a *gardener* by Mary Magdalene. Aye, and her error was not all an error, for who but the Second Adam is to dress and keep the Second Eden!

“Detain me not”! said He, for it was “Wave-Sheaf Day,” that year, and he had a vast company of “first fruits,” “a multitude of captives,” to conduct on High that very morning and exhibit them as *Spolia Opima* before the hosts of Heaven (Eph. iv. 8, see margin; compare Col. ii. 15)! “*He that hath the*

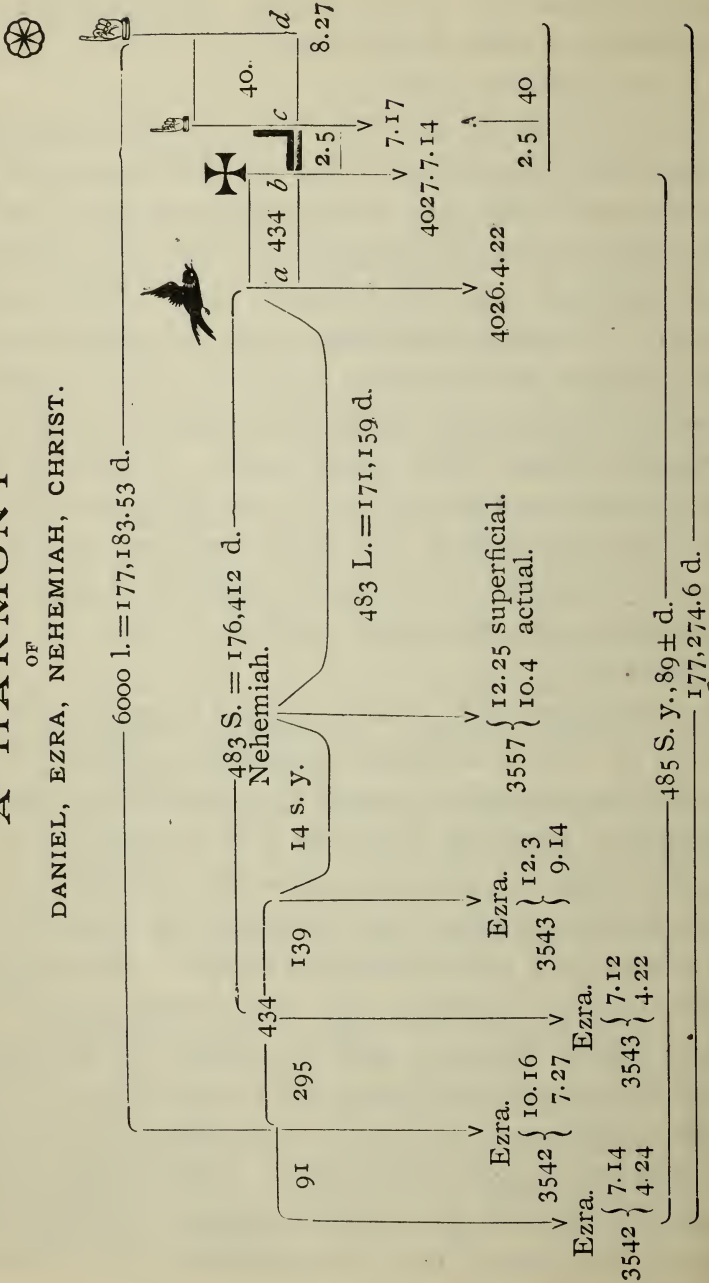
*bride is the bridegroom*" (John iii. 29). Query, Who are the children of the Bride-chamber? (Matt. ix. 15; Mark ii. 19; Luke v. 34)!

Now, by the grace of God, we have been enabled to narrow this discussion down to the measure of a day, and as of the two days to be discussed, have shown them to be Wednesday or Thursday, March 16th or 17th, 29 A.D., we bespeak of our fellow constituency of earnest students, a candid examination of this matter, and request them to send us their conclusions whensoever they are fortified by Facts, but caution them that they must confine themselves within those limits which the whole concert of History has established. It is no longer a matter of years, or of months, or of weeks, but one of days and hours, and the question now is, How closely can you read the Scale?

It is a strange thing that not until these very final moments of this Laodicean Age, such all-important facts as these should be made demonstrably known; and stranger, perhaps, yet, that this attestation, with ability to bring in all the necessary collateral evidence, should be given out through the instrumentality of our own much despised labors! But in that those facts may possibly gain for us and so for Our Race, a wider hearing, and so speed the message with which we are burdened, we rejoice that it is so.

Be this, however, as it may, and even be it ours to meet with still more peremptory repudiation albeit now accredited with such positive letters of additional authority, we can, at least, congratulate our friends

A HARMONY  
OF  
DANIEL, EZRA, NEHEMIAH, CHRIST.



a Baptism; b Crucifixion; c Resurrection; d Ascension.

and fellow watchers that we few are called to know these glorious facts and share the hopeful convictions they support.

We shall relegate the itemized demonstration of what we have just announced unto the years 4026-27 A.M. concerned, but in the meantime submit the scheme opposite which will assist our little constituency in appreciating the full significance of what this intimately related knot of Chronological discoveries reveals.

**TYPES AND ANTITYPES.**

Neh. i.-vii.	<p>7 "Weeks" of Literal <i>Days</i> (49 in all).</p>	<p>6 d. 11 m. 3557 A.M. Nehemiah Builds the Wall.</p>
4 d. 10 m. 3557 A.M.	24-25 d. 12 m. 3557 A.M.	
<p>7 + 62    69    483 L. Y.    171,159 Days.</p>	<p>7 "Weeks" of Lunar <i>Years</i> (49 in all). 17,364 days. 22 d. 5 m. 3605 A.M. 62 Weeks of Lunar <i>Years</i> (434 in all). 153,795 days.</p>	Dan. ix. 25.
Dan. ix. 26.	<p>62 Weeks of Literal <i>Days</i> (434 in all).</p>	<p>22-23 d. 4 m. 4026 A.M. Messiah the Prince. 14 d. 7 m. 4027 A.M.</p>

## CALCULATION "F."

Now to present the harmonized results in a general scheme, for those who care about the details of such matters, we submit the following:

6000 <i>l</i> ( <i>i.e.</i> , lunar <i>months</i> ) equal to 500 L	DAYS.
( <i>i.e.</i> , lunar <i>years</i> at 354.36706 days) are	
equal to - - - - -	177,183.53

But, 483 Solar years at 365.24225 days are	176,412.00
Add <u>2</u> Solar years more - - -	730.48
Hence 485 Solar years are - - -	177,142.48
Add now - - - - -	41.05
And we obtain, as above, - - -	177,183.53

Finally, the main object of this Appendix being to set forth the Messianic harmonies of the year 3557 A.M., it now remains (by means of a brief recapitulation) to enforce the accuracy of its emplacement on the Medo-Persian Line as the 20th year of Artaxerxes Longimanus. We take it for granted our readers are already satisfied that the 1st year of Evil Merodach was 3443 A.M., that it overlapped the 37th year of Jehoiachin's Captivity, and that the scale of time down to that era has been practically harmonized to Sacred and Secular History (see Study No. Eleven, page 135, and No. Two, page 171). We also take it for granted that there will be no dispute with our emplacement of the 6th year of Darius Codomanus in 331-30 B.C. or 3669 A.M. It was in this year that he was overthrown by Alexander the Great, as all authorities agree.

Now between these two dates, 3443 A.M. to 3669 A.M., there are 227 years inclusive upon the Harmonized Scale of Time, and the silver thread of Medo-Persian History goes through them agreeably to the records as follows:\*

### THE MEDO-PERSIAN REGNAL YEARS.

A.M.	B.C.	NAB.	EVIL MER.		
3443	556	192		1	
3444	555	193	CYRUS.	2	NERIG.
3445	554	194	1	(3)	1
3446	553	195	1- 2	(4)	2
3447	552	196	2- 3	(5)	3
3448	551	197	3- 4	(6)	$\frac{3}{4}1$
3449	550	198	4- 5	etc.	LABORO.
3450	549	199	5- 6	?	
3451	548	200	6- 7		
3452	547	201	7- 8		
3453	546	202	8- 9		
3454	545	203	9-10		
3455	544	204	10-11		
3456	543	205	11-12		
3457	542	206	12-13		
3458	541	207	13-14		
3459	540	208	14-15		
3460	539	209	15-16		
3461	538	210	16-17		
3462	537	211	17-18		
3463	536	212	18-19		
3464	535	213	19-20		
3465	534	214	20-21	CYRUS.	
3466	533	215	21-22	I	






\* IMPORTANT.— In verifying this Period, students should be careful to note that the "count" is to be made along the line of HEAVY TYPE, not neglecting, however, the collateral ones. For proof, see Text to which the A.M. years form an Index! C.A.L.T.

A. M.	B. C.	NAB.	CYRUS.	CYRUS.	CYRUS.	Medo-Persian		
3467	532	216	22-23	1-2				
3468	531	217	23-24	2-3	I	Times and Seasons.		
3469	530	218	24-25	3-4	I-2	CAMB.		
3470	529	219	25-26	4-5	2-3	I		
3471	528	220	26-27	5-6	3-4	2		
3472	527	221	27-28	6-7	4-5	3		
3473	526	222	28-29	7-8	5-6	4		
3474	525	223	29-30	8-9	6-7	5		
3475	524	224	30	9	7	6		
3476	523	225	Ptolemy's Eclipse. <del>21</del> 7			7	I-2	
3477	522	226	DAR. HYS.			8	2-3	
3478	521	227	?	I		9	3-4	I
3479	520	228		2		10	4-5	2
3480	519	229		3		11	5-6	3
3481	518	230		4		12	6-7	SMERD. 4
3482	517	231		5	DAR. HYS.	13	7-8	I 5
3483	516	232	6		1	14	8	I 6
3484	515	233	7		I-2			
3485	514	234	8		2-3			
3486	513	235	9		3-4			
3487	512	236	10		4-5			
3488	511	237	11		5-6			
3489	510	238	12		6-7			
3490	509	239	13		7-8			
3491	508	240	14		8-9			
3492	507	241	15		9-10			
3493	506	242	16		10-11			
3494	505	243	17		11-12			
3495	504	244	18		12-13			
3496	503	245	19		13-14			
3497	502	246	• 20		14-15	Eclipse Nov. 19, 502 B.C.		
3498	501	247	21		15-16			
3499	500	248	22		16-17			
3500	499	249	23		17-18			
3501	498	250	24		18-19			
3502	497	251	25		19-20			



A.M.	B.C.	NAB.	DAR. HYS.	DAR. HYS.	
3503	496	252	26	20-21	
3504	495	253	27	21-22	
3505	494	254	28	22-23	
3506	493	255	29	23-24	
3507	492	256	30	24-25	
3508	491	257	31	25-26	Eclipse April 25, 491 B.C.
3509	490	258	32	26-27	
3510	489	259	33	27-28	
3511	488	260	34	28-29	
3512	487	261	35	29-30	XERXES.
3513	486	262	(36)	30-31	1
3514	485	263	(37)	31-32	2
3515	484	264	(38)	32-33	3
3516	483	265	(39)	33-34	4
3517	482	266	(40)	34-35	5
3518	481	267	(41)	35-(36)	6
3519	480	268			7
3520	479	269			8
3521	478	270			9
3522	477	271			10
3523	476	272			11
3524	475	273			12
3525	474	274			13
3526	473	275			14
3527	472	276			15
3528	471	277			16
3529	470	278			17
3530	469	279			18
3531	468	280			19
3532	467	281			20
3533	466	282			21
3534	465	283			22
3535	464	284			23
3536	463	285			24
3537	462	286			25
3538	461	287			26

ARTAX. LONG.

A. M.	B. C.	NAB.	ARTAX. LONG.	
3539	460	288	1- 2	
3540	459	289	2- 3	
3541	458	290	3- 4	
3542	457	291	4- 5	
3543	456	292	5- 6	
3544	455	293	6- 7	Ezra. 
3545	454	294	7- 8	
3546	453	295	8- 9	
3547	452	296	9-10	
3548	451	297	10-11	
3549	450	298	11-12	
3550	449	299	12-13	
3551	448	300	13-14	
3552	447	301	14-15	
3553	446	302	15-16	
3554	445	303	16-17	
3555	444	304	17-18	
3556	443	305	18-19	
3557	442	306	19-20	Nehemiah. 
3558	441	307	20-21	Nehemiah. 
3559	440	308	21-22	
3560	439	309	22-23	
3561	438	310	23-24	
3562	437	311	24-25	
3563	436	312	25-26	
3564	435	313	26-27	
3565	434	314	27-28	
3566	433	315	28-29	
3567	432	316	29-30	
3568	431	317	30-31	PELOP. WAR. I
3569	430	318	31-32	Nehemiah. I- 2
3570	429	319	32-33	Nehemiah. 2- 3
3571	428	320	33-34	3- 4
3572	427	321	34-35	4- 5
3573	426	322	35-36	5- 6
3574	425	323	36-37	6- 7

A.M.	B.C.	NAB.	ARTAX. LONG.	PELOP. WAR.
3575	424	324	37-38 DAR. NOTH.	7-8
3576	423	325	38-39 I XERXES II. SOGDIANUS.	8-9
3577	422	326	1-2	9-10
3578	421	327	2-3	10-11
3579	420	328	3-4	11-12
3580	419	329	4-5	12-13
3581	418	330	5-6	13-14
3582	417	331	6-7	14-15
3583	416	332	7-8	15-16
3584	415	333	8-9	16-17
3585	414	334	9-10	17-18
3586	413	335	10-11	18-19
3587	412	336	11-12	19-20
3588	411	337	12-13	20-21
3589	410	338	13-14	21-22
3590	409	339	14-15	22-23
3591	408	340	15-16	23-24
3592	407	341	16-17	24-25
3593	406	342	17-18	25-26
3594	405	343	18-19 ARTAX. MNE.	26-27
3595	404	344	19 I	27
3596	403	345	1-2	
3597	402	346	2-3	
3598	401	347	3-4	
3599	400	348	4-5	
3600	399	349	5-6	
3601	398	350	6-7	
3602	397	351	7-8	
3603	396	352	8-9	
3604	395	353	9-10	
3605	394	354	10-11	
3606	393	355	11-12	
3607	392	356	12-13	
3608	391	357	13-14	
3609	390	358	14-15	
3610	389	359	15-16	

A.M.	B.C.	NAB.	ARTAX. MNE.	
3611	388	360	16-17	
3612	387	361	17-18	
3613	386	362	18-19	
3614	385	363	19-20	
3615	384	364	20-21	
3616	383	365	21-22	
3617	382	366	22-23	
3618	381	367	23-24	
3619	380	368	24-25	
3620	379	369	25-26	
3621	378	370	26-27	
3622	377	371	27-28	
3623	376	372	28-29	
3624	375	373	29-30	
3625	374	374	30-31	
3626	373	375	31-32	
3627	372	376	32-33	
3628	371	377	33-34	
3629	370	378	34-35	
3630	369	379	35-36	
3631	368	380	36-37	
3632	367	381	37-38	
3633	366	382	38-39	
3634	365	383	39-40	
3635	364	384	40-41	
3636	363	385	41-42	
3637	362	386	42-43	
3638	361	387	43-44	
3639	360	388	44-45	
3640	359	389	45-46	
3641	358	390	46	OCHUS 1
3642	357	391		1-2
3643	356	392		2-3
3644	355	393		3-4
3645	354	394		4-5
3646	353	395		5-6

A.M.	B.C.	NAB.		OCHUS.
3647	352	396		6-7
3648	351	397		7-8
3649	350	398		8-9
3650	349	399		9-10
3651	348	400		10-11
3652	347	401		11-12
3653	346	402		12-13
3654	345	403		13-14
3655	344	404		14-15
3656	343	405		15-16
3657	342	406		16-17
3658	341	407		17-18
3659	340	408		18-19
3660	339	409		19-20
3661	338	410	ARSES.	20-21
3662	337	411	1	21
3663	336	412	1-2	DARIUS CODO.
3664	335	413	2	1
3665	334	414		1-2
3666	333	415		2-3
3667	332	416		3-4
3668	331	417		4-5
3669	330	418		5-6

Hence, we have the following:

### RECAPITULATION.

	YEARS.
Evil Merodach came to the throne in the 37th year of the Captivity which was 556 B.C. or 3443 A.M. He reigned - - - -	2
Neriglissar and Cyrus began together, the latter reigned - - - - -	30
Cambyzes succeeded and reigned - - - -	8
Darius Hystaspes succeeded and reigned -	35
Carried forward, - - - - -	<hr/> 75

	YEARS.
Brought forward, - - - - -	75
Xerxes succeeded and reigned - - - - -	20
Artax. Longimanus succeeded and reigned - - - - -	39
Darius Nothus succeeded and reigned - - - - -	19
Artax. Mnemon succeeded and reigned - - - - -	46
Ochus succeeded and reigned - - - - -	20
Arses succeeded and reigned - - - - -	2
Darius Codomanus succeeded and reigned to defeat by Alexander the Great, - - - - -	6
Total, - - - - -	227

Hence, 3443 A.M. = 1.

Add. 226

3669 A.M. = 227.

But 3669 A.M. = 417-418 Nab. = 331-330 B.C. = 4383  
-84 J.P. = 447-448 Olymp. = CXII. 3-4 Olympiad =  
423-424 A.U.C. These are Facts of Silver. They  
have been purified in the fire of History for "Seven  
Times," hence they are ready for the Mint!

OUR RACE:

ITS ORIGIN, ITS DESTINY.

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EDITORIALS.

*“If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind; but what the Lord saith, that will I speak.”*

*Numb. xxiv. 13.*



# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

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Series III.

APRIL, 1894.

No. 12.

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## EDITORIALS.

“Selah.”

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“Blessed be the Lord.”

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This Study ends the Third Series.

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Its number is appropriate, for Twelve is one of vast significance unto Our Race, and we are very thankful to be able to record it.

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Without God's help, most notably extended, this work would not have been begun; still less could it have been prosecuted to its present stage. In its darkest hours this help has never failed to be at hand.

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In recognizing this, we likewise wish to thank the friends who have been His instruments in bringing this to pass. It has been a struggle from first to last, and brought about by their sacrifices and gen-

erosity in the face of widespread popular ridicule and contumely, and no little private scorn and rejection.

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Well, we have this satisfaction; and in addition, the ability to read the signs about us clearer than those who hug vain traditions and prefer a fond delusion to a fact. And we can look back, too, and see that events are rapidly bringing Our Race into such conditions as shall force their acceptance after all! Not our way, therefore, but the Lord's way; and we may be sure our work is not in vain against His own set time for its recognition.

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We have 888 subscribers, a goodly number, and one to be glad of! for it spells the Saviour's Name! this being the arithmographic equivalent of the Greek word JESUS. Now, as this work was begun, and, God willing will be continued, in that Name, and in the Blessed Hope of His imminent return to heal the nations with Judgment and to satisfy the earth with Righteousness, we feel assured that our constituency will take renewed encouragement therein, and help us to make it propitious of success.

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The publication of this Series of Studies has been a heavy load upon so small a number, and it is to their credit, rather than to ours, that so much has been accomplished in the face of tremendous odds. We doubt whether any former effort to vindicate the integrity of Inspiration has had to encounter so many

serious obstacles. Failing to secure the imprint of any reliable publisher it has been forced to make one of its own. But this very necessity has added some six-fold to the labors of the author himself, upon whom, thus, in addition to the legitimate tasks of exacting study and arduous calculations, all the perplexing details of difficult book-making, and of a miniature business establishment have been thrown.

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The labor has of course been well nigh herculean, and in it, during the past year, we have had the assistance of but two Christian and self-sacrificing brothers. It is needless to enlarge upon the difficulties of such a situation, they can better be imagined than explained, and their least realization should condone our apparent neglect in matters of personal correspondence. It is rarely possible for us to reply to letters—their contents are duly noted; accompanying orders are filled at once, or filed until they can be filled; subscriptions are entered, and all remittances credited as directed. We do not remember any instance of money being lost in transit to us, and we have always made it a point to duplicate books whenever the report of a loss has reached us from our patrons. Finally, we take it for granted that the majority of those who have accompanied us so far along this arduous investigation fully appreciate the situation.

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But we do not wish to be understood as discouraging correspondence as from others hither. It is

invaluable to us. It contains data, queries, encouragement, and collateral memoranda which form an essential element in our work. The Studies are an evidence of this, and we hope to continue to make up the burden of the News-Leaflet from just this sort of material. The work we have in hand is a mutual one, and is unique in its conception and ordering. Its philosophy is to receive rays of light from all directions at a single focus, and to reflect them back, combined and harmonized. Send us freely, therefore, whatsoever you are moved to upon topics kindred to those discussed, and if in quandary let us know it, for the benefit of all concerned.

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The issue of this volume leaves our cash resources at their lowest ebb, as we have had to dig deeply into our Reserve or Working Fund in accomplishing it. But we have quite a stock of back numbers on hand, and need your subscriptions for the new Series of 1894 at once, in order to proceed. We trust, therefore, that our friends will remit them at an early date so that we may rush the new Studies to the press. They are in MS. and will go to the printers successively, and so soon as the response shall guarantee them enough to commence work. The preceding Studies have been so much delayed, through the necessity of finishing the whole group before any of them were printed, that we shall have to work with special expedition to get the four Studies of the new Series out this year. But we have every prospect of so doing if our friends will only make spe-

cial effort to send in their annual subscriptions immediately. Some few have already done so without waiting for the call. The call is now issued, as we have finished matters up to date.

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In the course of our labors we have been sought out with much personal advice, and criticism, and been scored for former things, and for many present matters taken for granted. We ask no man to put himself in our place—for we presume he finds enough to occupy him in his own. If we be called, we are equipped; and if we are equipped, we can not be expected to borrow the equipment or methods of others. The same “gift” that hath framed our aims, has also molded our plans, and that which has molded them hath also perfected them, in that they would halt if dependent upon others; for in that others would have done this or that differently than we, they have not been called to do it, else they had been called, and not we. If ye can receive this, receive also the fact that we know our own frailties better than we do those of another; and as we know naught of our brother save as he judgeth us in matters whereof we alone can know all there is to know, we know he erreth in that judgment in that he cannot know save of himself; for no man knoweth the things of a man save the spirit of that man himself. Let no man therefore follow us, but follow rather after Truth as God reveals it unto him—so shall he do well and leave us to learn better, and perchance to do it; and we furthermore beg our friends to judge this work by

its fruits, rather than by the shortcomings of the laborer.

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It should be manifest to all, who will give our work a fair examination, that its primary object is to harmonize History upon a *sound* Chronological basis. We regard this as a fundamental element in the preparation for any kind of Biblical Study. We place Secular and Sacred History upon the same basis at this stage of the investigation, albeit our personal estimate of the Hebrew Chronicles and Chronological Genealogies is that *their intrinsic value is many fold superior to the mere fragments at best that have come down to us from each other nation!* This superior trustworthiness of the so-called Sacred Chronicles of Our Race, chiefly founded on their consecutive and unbroken fullness and care of preservation, is enforced to the echo by the ease with which they harmonize with the disjointed Secular fragments all along the Line of Time.

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Our secondary object is to verify the accuracy of all fulfilled Prophecy; that is, of such parts of Prophecy as, by their own context, should have been fulfilled in our own past time. Thus far we have met with no such case, at all, wherein the anticipated agreement has failed! Indeed the minuteness of agreement is so astonishing that we are confident it must beget a feeling of awe, sooner or later, in such minds as come to the Study with Agnostic, or still more serious skeptical tendencies. But in the prosecution of this investigation, we are also learning to

deprecate the tendency to dogmatize as to unfulfilled Prophecy, that is, to specify in advance who and what shall be or not be, and the why and wherefore thereof. We maintain that a Chronological punctuation may be confidently perceived, and that an event of such and such degree, and relationship, to its predecessors, may be expected, with all the assurance of a confirmed faith founded upon former facts and agreements, without conveying any right to exercise and indulge in additional prophetic details.

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The proof of Prophecy is NECESSARILY *ex post facto*. It is only after the fact of *fulfillment* that we can know the truth of a Prophet's credentials. Nevertheless, several fulfillments of the same prophet must necessarily convince us of his warrant and commission, and in the case of a connected sequence, partly fulfilled, the conviction as to the rest is inductively justified, so that there are exceptional cases, as in all branches of science, where interpretation will irresistibly leap to conclusions which cannot help surmising a little in advance, just what, perhaps, may be "*expected*." Now upon our days there are concentrating the *epochs* as it were of many such Chronological predictions; and while we may not dream of what the *details* may be, we can be assured, for instance, that they pertain to Zion's cleansing time, and to the final judgment, or overthrow, of the anti-Christian hierarchy and forces!

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In our opinion, therefore, the part of wisdom is to confirm itself in faith by the prosecution of just such

a line of study as we find ourselves engaged in. The History of Our Race is woven with the warp and woof of verified prediction. To spend the short remaining time before the Coming Crisis in securing a clear idea of what has been, will school the student to a proper state of mind in which to meet whatever shall result out of that which to-morrow shall have in store, and our only caution to our fellow-students is that they avoid that form of History, so-called, which has been "*fudged*" to suit some preconceived interpretation to the disarrangement of all else that follows. There is no further need of following an erroneous History of the past, and so becoming dissatisfied with the veracity and dignity of Prophecy as such; for to-morrow is, as it were, doomsday, and one must be on the right side or the left. A word to the wise is sufficient.

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Astronomers are not the only class of scholars who are scientific; Historians may rise to that degree; so may Chronologists, and so may Prophets, when their credentials have been verified. Aye, the latter may over-top them all. For an inspired Prophet whom subsequent events have justified, and who was also contemporary to the events upon which he founded his predictions, is certainly more credible than one who is merely an astronomer years after. Now the books of Daniel, Esther, Ezra, and Nehemiah have resided openly in the archives of Our Race ever since they were written; so sacredly were they kept that their very jots and tittle were numbered, weighed,



and measured lest a solitary one be lost. No Books on earth were ever more scrupulously guarded than were those of Israel, and the Books in question give Chronological evidence that they were formulated amid contemporary events. Entirely independent History agrees with them, and more than this they have been fulfilled to the very letter down to date!

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The book of Nehemiah began the fulfillment of Daniel, and details contemporary events. It is better authority upon the History and Chronology of Artaxerxes than Ptolemy's Syntax. Daniel was also a contemporary of the times to whose History he incidentally refers, as was Ezra to his own, and as was the author of the book of Esther to Xerxes. Now, in the mouth of two or more *witnesses* is a matter established, and if Ptolemy's calculations, made 500 years later, do not agree with them, as to the regnal years of Persia, so much the worse for Ptolemy. But, rightly understood, Ptolemy does agree with them; hence, so much the worse for those who misunderstand both Ptolemy and them, and would effect a miscegenation between Prophecy privately understood and anachronistic History! Prophecy thus "proved" is in fact *disproved*; it is merely united to History by a bond that will necessitate divorce so soon as it is honestly examined. The calculations we submit in this Study are of more value than Ptolemy's Eclipses, for the latter merely serve to formulate the general times of Persia, while the former verify and explain them. Ptolemy was by no means an original author,

ity, and his testimony is therefore not "first class," save in his own province, and as we accept his Astronomy and explain it, we have no controversy with him.

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We regret that so many as 12 Studies of the Our Race Series should have been allowed to struggle into existence with so little recognition from the so-called Christian Press, and particularly do we sorrow over the continued silence of the distinctively Advent Journals. How are we to take all this? If we are preaching error, ought it not to be pointed out? And if truth, should it not be welcomed? But after all it is not we who suffer, for we have our own brave little constituency, but rather the constituents of these other journals, for if what we offer be indeed "meat in due season," those who fail to pass the plate to their own friends certainly deprive them of their due. Come, friends, you are free to quote and criticise, and we are really anxious to have your opinion as to the facts at issue. What think ye of the Saxons, whose sons are they, and how do they fulfill the prophets? And what think ye of the Second Advent, in its relation to the Harmonized Chronology of all past time; and how do even the times and seasons of the *First* advent fulfill the prophets? And what place hath Judah in your philosophy? Hath God cast away that people? Hardly, if the Scriptures cannot be broken! And if we ourselves, of Lost Israel Found again, be not Lo Ammi merging into the Ammi condition, then verily must there be

yet a day wherein Judah herself, or some other people, must become Ammi—even “my people!”

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Now there is no room for this, in the philosophy of some who preach the *end of the world*, as such! which we do not read in the Bible against to-morrow, and so do not preach! And unless they can offer some fair solution to the bulk of Moses and the Prophets, which yet awaiteth fulfillment, then verily their dilemma hath as many spears as the “Iron Maiden,” and cannot fail to close them in, to-morrow! We speak in all seriousness on this subject; for, satisfied that we have read the philosophy of prophecy aright, which is a legitimate province of Judgment, and the more so in that no one condemns us save by the concession of silence, we confidently expect to see many groups of disappointed brethren *playing Jonah under their booths*, while Judah moves home to Zion under the auspices of Our Race, even as predicted, or, if the Anglo-Saxons can be shown to be purely Barbaric in their origin, then under the auspices of some other greater race that loometh not as yet on our horizon! Now, as the furthest from the literal is the furthest from the truth, what have you to say as to the data of Our Identity with Israel?

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The Studies of the Fourth Series will contain some of the most important chronological facts ever formulated, and in view of what the future promises to reveal, we are now more than ever anxious to place them in the hands of those who are equally

concerned as to the things about to come to pass. We live in wonderful days—literally the “Time of the End,” and none of the readers of these Studies can fail to be convinced that as a group we have been particularly favored with that light upon the times and seasons which was promised to the wise of these last days. In taking the Bible “as written and for the purpose written,” and in treating its records with an unswerving faith that they are true, we have been able to understand the Romance of History in which Our Race is Hero. Hence, its Philosophy, far-reaching into future ages, has likewise been vouchsafed to us. In the unravelling of this wonderful Story its Central Secret has been well searched out, and in following the Flight of David’s Daughter, with the Builder and Planter, Jeremiah, we have been assisted in grasping somewhat of its Grand Renewal in the Islands of the West. The story of the Judges, too, has yielded up its Riddle to our pains, the very silence of the Heavens at Joshua’s Day has been to us the Voice of History; while the record of the Deluge, its great collateral Fact, has strengthened us in our conception as to the ultimate and only Hope of History. We have been able to Answer History, falsely so-called, and in the Harmonized Scale of Time have been presented with a Standard Measure, against which to test the Truth of all contemporary records. And so we have come down along the failing proportions of the Image of Gentile Empire to its very Heart and counted all of its pulsations. Much remains to be accomplished, for we are engaged in

an important task, and must leave as little as possible to be done by others, for as we are led to view the days in which we live, the completion of this task will prove that God is true though every man a liar; and in the day when this conviction shall begin to dawn upon the Human mind, a formulated set of Studies such as these will be invaluable. In our next Study, therefore, shall we attempt to fabricate the Key of History wherewith to unlock its Facts of Copper, for the Brazen days of Greece must next receive our close attention, in that from their *origines* we must measure with a special rood unto the cleansing time of Zion!

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We feel the full responsibility incurred by the publication of these Studies, and we trust that the feeling is shared by most of those to whom they come, and by whose assistance and gratuity alone they can be prosecuted further, even to their consummation. The difficulty with which this phase of Truth is disseminated is phenomenal. On general business foundations, our constituency is by no means adequate for the undertaking, yet they do maintain it, casting bread upon the waters! But in spite of gifts and loans to unwilling neighbors, the report comes back with almost universal consent that no man listens to their testimony! The lesson to be drawn from all this is plain. It is one of the clearest proofs that we are at the darkest hour of night, before dawn, mid-way between the cock-crowings, for the midnight hour is past, and though darkest, the shortened hours are surely here, the hours of denial and

rejection. We are satisfied that this phase of our experience will increase rather than diminish, though we trust the ranks will maintain their mystic fullness all the same.

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It is natural, in that it is written, that the love of many shall wax cold, and a sad fact has been brought out by the successive issues of these Studies, that every truth we have attained unto has but served to isolate us more and more; the stronger the meat, the fewer to eat! Like a sword, the sharpness of truth and the newness of whatsoever is recovered has cut away some friends from our support. Have we thus lost them for this cause, which is so many-phased? We trust not; we think that after all they will come back, for wisdom must be justified of all her children. We know they cannot wander long away, and it is permitted some to wander for instruction's sake (Dan. xi. 35). We hope therefore to welcome back on the Fourth Series list many names which have lapsed from our lists since the First Series was completed.

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If one's labors are to be judged by their fruit then this effort, which owes its success to those who support it, has certainly been blessed with results of magnitude, and not at all injured by the proportionate rejection it has encountered at the hands of such as prefer private interpretations to the plain and satisfactory truth. To be able to give a reason for one's faith is better than to proselyte; and surely we have found the fourfold cord that passes through the

Labyrinth—the Sacred Chronicles, Secular History, Prophecy and a *common-sense* Interpretation! The furthest from the literal, is the furthest from the truth!

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Since we began these Studies, four years ago, the feature of our main contention has become a matter of quite familiar conversation. The public press has, now-a-days, a sort of blind tendency to solve the great international questions from the Anglo-Saxon standpoint. We congratulate their editors; at last they are setting the public right, and schooling them to our topic. Those that are not against us are with us. At this rate we shall soon have all of Our Race ready to accept the truth, and can afford to wait as long again, and with much better grace. The fishing always improves when the tide turns! and we have a net that cannot break, and from which only the small fish can escape!

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As to Chronology, a minimum number of our friends think we make it too prominent! This is a serious mistake. To understand the Science of Time is a fundamental requisite to any further progress in our demonstration. The world has never before possessed a practical system of Chronology, and so has been unable to appreciate the profundity of History. We are at last writing both at once, and finding each in the Bible! And there is a supreme object in this more immediate determination of Past Time. We are satisfied that the date of the Second

Advent of the Lord will be made plain beforehand, to the faithful watchers. The gradual elimination of error which is accompanying our Studies as to the times of Avocation, Ministry, and Passion of the Lord, is full of promise that the collateral data as to His return will be evolved in due and orderly sequence. If this be a fair inference, and with us it is a positive conviction, then surely it behooves us to set Chronology in minute coördination, for when the final secret shall be revealed by Books, we believe it will also be time for an Edict greater than that of the typical Cyrus!

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As to Human affairs in general, that is from the godless standpoint, aye, and even from the merely *nominal* Christian standpoint, the outlook is increasingly more serious. The Cabinets of Earth are confused amid a multiplicity of unsolvable problems, and while they dally over vain propositions the rising tide of popular distrust and discontent is ominous. We could quote volumes to show that the fact is broadly recognized by all concerned, and voiced unto the echo by the public press without respect to politics; and volumes more could be advanced to show that all bad counsel fails, even though it emanates from the sharp pen of some astute editor himself! Why, a few years ago, for calmly setting forth a tithe of what is now the current tone of all the public journals (when complications force them to unguarded admissions), we were branded as a pessimist, and all we offered was turned over to the funny man who wrote



the squibs. Where is the funny man to-day? We ask this in view of M. Flammarion's far more daring and certainly unwarranted predictions; and where is the modicum of ridicule M. de Falb deserves for daring to endorse and to enforce such dire disasters for 1899 A.D.? How about Holden, Fuch, Dutton, Perrey and Von Geldern, with their themes as to scientific Astrology the which in the Frank Leslie articles we anticipated? Why not pitch into Frank H. Norton for saying so much in the *Illustrated American*, and in Theosophic earnest, as to dire disaster at the door? We might say now, "We told you so," but it is quite enough to say that all these writers are establishing our main contention, and we are glad that they escape the censure that dissuaded others from giving heed to us. Verily, the old order changes, and in this Judgment year, good judgment at last counsels silence, and the facts enforce it! The proof of the pudding is in the eating; we only smelt it cooking; it is now on the table and may be enjoyed if possible, for it must be eaten.

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In several cases where we were out of copies in stock, and to avoid delay we have ordered books to be sent direct to our patrons, the balance of the accompanying order coming to us with proper bills of lading for all. On these we have paid the full customs, and it has been reported that custom duties have been charged to our patrons also! Please report all such cases, as they are *double* charges. Our list prices cover all duties, postage, and trouble, and

we wish not only to correct the oversight at the custom-house, but to give credit on our books to those who have suffered from this cause.

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For some time we have had upon our desk a copy of Ferrar Fenton's \* "Translation of St. Paul's Epistles into Modern English," and have frequently been upon the point of calling the attention of our readers to it. As Professor Blackie of Edinburgh, to whom the work is dedicated, writes of it, "There can nothing but good arise from a person of independent thinking making a new translation of the Epistles of St. Paul, as novelties of phrase, largely, even though not conveying any absolutely new idea, *shake people out of an unthinking posture and stimulate inquiry.*" Its price is but 35 cts. paper (\$1.00 cloth) and its fresh companionship worth many times the outlay. In this same connection we also refer to the corresponding though much more expensive work of Ralph Sadder,† comprising the Acts and Epistles, under the title of, "The Gospel of St. Paul." Both of these writers are earnest and independent scholars, and pronounced Anglo-Israelites, but like ourselves are forced to publish their own works in the face of a conservatism which is devoid of everything but the pharisaical shell of a nominal Christianity. These gentlemen and brothers will be greatly encouraged by your direct patronage (we say this without their permission, knowledge or solicitation), and we would

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\* 343 City Road, London, E. C., England.

† 54 Torrington Square, London, W. C., England.

suggest that a money-order of two or three shillings to either address, calling attention to this notice would bring valuable samples of the results of their labors in return. They have the same authority to translate that Wickliffe or Luther had, and the consecutive work of a single translator is much more likely to be consistent than the compromise of a committee no matter how organized.

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A correspondent in England, who has been upon our lists from the very beginning, recently enclosed several letters received by her from Mr. Ferrar Fenton himself, and from which we may be pardoned for making the following quotations: “ ‘*Our Race.*’ Poor man as I now am, if you had sent me a £50 note it would not have given me more delight than the book (Study No. One) you have sent. I am a believer in the Identity. As a fact, 35 years ago, when I was a devotee of the so-called ‘Higher Criticism,’ and an infidel, not only in Christianity, but in or with regard to all Religions, or Religion whatsoever, I became convinced of the Hebrew origin of the British people as a mere question of scientific Philological Ethnology. I was then an ardent Classical and Oriental Student, read with delight in Oriental literature and the Science of Languages, and was struck with the fact that Kymraeg (Khumry tongue, vulgarly called Welsh) and Arabic, and Hebrew, were allied; and following up the research, as a matter of scientific investigation, and by the regular methods of science, I satisfied myself that we

were of the race of Shem, and that Max Müller, Von Meyer, and the Germans were wrong in asserting we were Aryans.

“I accordingly wrote some short essays on the matter which attracted the notice of the late Sir Thomas Phillips, the chief trustee of the British Museum, and the greatest English scholar of our century. He and Karl Von Bær, the learned German professor, declared I had discovered a new field in Philology, and Sir T. Phillips offered me the position of his secretary, to aid him in editing Archæological and Oriental works.

“After many years I accidentally was asked by an illiterate lady ‘if the English were descendants from the Jews?’ She had read yesterday in a magazine that they were! ‘No,’ I replied, ‘they are *not* descended from the *Jews*, but they are the sons or descendants of Abraham. They are the posterity of the Ten Tribes who fled before the Assyrian Invaders according to Isaiah, to Tarshish (Spain) and the Isles of the Sea, or Isles of the West!’ At that time I had become a Christian, and took up the study again and became convinced of its vital bearing on our existence and history as a Race.

“Since then I have written considerably on the matter, illustrating it in the popular style but on purely scientific grounds, and methods. My articles in *Britain's Inheritance* raised attention from all parts of the world where Englishmen are, and brought correspondence to its editor, my late dear friend, Thomas Almond. What we Identists need to do is

to win the literary and learned world, and I applied to them as a scholar to scholars. The two evidences of Language and Archæology supply us with matchless weapons of war, and our enemies are the enemies of the Israel of God!

“Professor Totten’s ‘Our Race,’ is the most powerful, learned, scholarly and eloquent book on the question I have ever read, you can if you like tell him my opinion. . . . Till reading Professor Totten’s presentation of the facts I fancied that the mental and bodily suffering I have recently endured had forever deprived me of the intellectual delight with which I have read his books. He is a man of splendid genius and scientific acquirements, such as the Identity doctrine needed—the St. Paul of this last development of revealed teaching, able to meet all its adversaries on their own field of battle and conquer them.\* I venture to predict that his book, for it is One, will become what is called ‘an epoch making’ production. No educated man can read it and really sneer, but on the other hand must lay down the book more or less influenced by it every time the Bible comes into his thoughts. Lieutenant Totten has struck the right note for our future march. . . . As a fact ‘Oxonian’ and Professor Totten are the

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\* We print this handsome testimonial rather for the pleasure and satisfaction of our friends, than as the vindication of one scholar by another. The fact is, as we remarked in Study No. One, it is the Truth, simply put, that is so strong; it conquereth all things, and our God is with it. O that men would heed!

only two writers at all reliable in historical induction who have handled the matter, and even they both neglect, or do not see the Mediterranean Exodus to Britain, and S. west Europe and N. Africa, was the route by which the bulk of Israel fled from the Assyrian Wolves.\* Isaiah and Ezekiel indicate this clearly. At the time of his death Mr. T. Almond had a volume on this field of proof in type, but his decease stopped its issue. It was from my pen."

Try again, brother. Some of us Manassehites came that way, too! And I verily believe we have 888 of their descendants sufficiently awake to want a copy apiece. In the meantime we fancy you will probably hear from some of them on the matter of your valuable translations. Our British correspondent tells us that Mr. Fenton has a translation of the entire New Testament awaiting its opportunity through our importunity. The angel of the Lord is with the small battalions; let us also rally to them!

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Now the very opposite of these free translations is the "Emphatic Diaglott," or literal Greek Interlinear Translation of the New Testament so often quoted and held to as authority by most all American Adventists. Our friends will therefore share our

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\* When Mr. Fenton wrote this he had only read Studies Nos. One, Two and Three, in returning which the letters from which we quote were written, we can all imagine the increased satisfaction that such a scholar will derive from the perusal of Nos. Four and Five, wherein that very Exodus is somewhat exhaustively treated!

own surprise and pleasure in reading the following extracts from letters lately received from its author, Benjamin Wilson, of Sacramento, Cal., who, in renewing his subscription for the Third Series, lately writes as follows: "Perhaps it may interest you to know the work you refer to and advertise, called 'The Emphatic Diaglott,' is my work, and completed and published by me in 1865; . . . I am now 77 years old . . . *I am deeply interested in your work, and believe in our Israelitish origin!* I am an Englishman, came to the States 50 years ago. I had the privilege of reading John Wilson's book about 1849. I was not ready at that time to endorse the doctrine, though my brother Joseph, who brought the book (Wilson's) with him, when he followed me to Illinois, fully believed and advocated the theory. I have interested others by lending your books, and one gentleman says he will give you material help so soon as he possibly can to assist you to publish this news to the world." When our Advent brethren resist the truth of the Identity we ask our friends to read this extract to them, conjuring them to examine the matter personally and on its own merits as did Benjamin Wilson. Surely "the disciple is not above his master. but every one that is perfect shall be as his master!"

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We invite attention to the "Library Edition" of this Series of Studies. They can now be procured, separately bound in uniform cloth, and form an attractive and substantial set of works. If you can afford the additional outlay why not give away your

paper-covered volumes (*one apiece to a dozen widely-separated friends for reading and further circulation!*) and procure the set in its more permanent form for your own use. The single cloth copies cost \$1.25 each, the entire dozen will be mailed, post free, for \$10.00, and we can make even further reductions in favor of Evangelists, Libraries, Sunday Schools and Reading Clubs. If your Pastor would like a set of these Studies, paper, or cloth, ask him to call upon us for special terms. We can give him "the Lord's tenth," even on Imports, and much better on our own works. There are (on an average) about 1260 pages of valuable matter in each Series, the entire set of 12 volumes (3 series) covering about as many pages as there were years between Creation and the 2d Punic War (218 B.C.). If one masters but 10 pages a day, looking up all the references, and adding such collateral study as may be convenient, it will require a solid year to complete the set. Surely this is "a measure of wheat for a penny!"

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With 12 Studies, and 13 News-Leaflets, now in evidence of work accomplished, and as earnest of future intentions, we may consider that Our Cause has at last obtained a solid foundation. The results of the coming year should therefore be striven for with renewed zeal and interest all along the line. To this end we shall furnish all of our regular subscribers with a few circulars for distribution, and trust that they will place them where they will do the most good. The Y-Circular, harmonizing the



Chronology of Daniel ix. 24-26, may be most judiciously placed in the hands of our Jewish brethren. They are more than ever open to approach through "Moses and the Prophets." The Chronological reason should be apparent. Judah's earliest date of subjection was 3395 A.M., when Pharaoh Necho slew Josiah, and made Jehoiakim his tributary. Now, on lunar time  $3395 + 2445 = 5840$  A.M.; add  $30 = 5870$  A.M.; add  $45 = 5915$  A.M. We are therefore in the brief 45-year period which *ends* the earliest phase of their national punishment,  $5915$  A.M. —  $4027$  A.M. = 1888! ( $8 \times 8$ )  $29.5 = 1888 = 64$  lunar months of years. Evidences are arising from all sides that God's Spirit is again moving over the surface of the Jewish waters. Have we no bread to cast upon them?

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As an irony upon the Laodicean age in which we live, and, in so far as what we have to offer of God's Truth has been rejected "sight unseen," we have to report that while our stock of back numbers has been vainly awaiting purchasers, the rats have gotten in and mutilated not a few! It is a dismal sign of the times! Well, we live in "the House that Jack built," and we know the fate of the Rat that disturbed the Malt. But after all the very rats have shown an appreciation that will be charged to their credit and against our generation! We offer this batch of mutilated books (they are still good enough to read and spread the light) at 15 cents each—so long as they last. Rat-eaten though they be they will be of value—to-morrow! In the meantime we have enough left

intact to continue supplying regular subscriptions for the full dozen Studies for some time.

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Our foreign agents are Messrs. Robert Banks & Son, 5 Racquet Court, Fleet street, London, E.C., England. Ephraimites will please notice this, but we shall prize an occasional friendly letter quite as much as if we had no foreign agent, and should like to have your address at once so that we may forward circulars occasionally and other collateral matter.

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In making a remittance for collateral reading, not specifying what you require, please state whether you have already obtained by former orders such and such books which you do not want duplicated. We are glad to fill orders left to our own judgment, and can select to advantage when we are properly instructed. Of course we cannot keep track of what our patrons have ordered on former occasions. If you merely desire a miscellaneous assortment for general circulation in behalf of the Cause, please state so, and we will endeavor to make it meet the case.

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And make your address as full and distinct as possible. A single permanent address is best, but we recognize that this is not always practicable.

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Our friends will greatly lighten our labors and save us not only valuable time but double expense, if they will specify plainly what a remittance is intended to cover. As this effort is not self-supporting. and

nevertheless has been enabled to pay cash for all it has undertaken, of course its means have come from donations thrown into a sinking fund. These are generally specified to be in addition to the "subscriptions" for the regular issues of the Studies and News-Leaflets. In some cases, however, an enclosure for "Help," has turned out (after it has been so employed!) to have been intended for a subscription! Please do not attempt what you cannot afford, help is "Help," a subscription is a "Subscription." In the meanwhile from all such amounts as are entrusted to us simply as "Credit," against publications as such, we deduct, from time to time, whatsoever may be due in order to accomplish the object for which the remittance is understood to be made. Cash helps us no matter for what, and in exchange for stock helps the Cause.

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We are asked what we think of the "Coxey" movement? It is a mere straw in the side-wind of a world-wide cyclone of discontent, but a significant one in such a land as this! The conditions of which this "Industrial Crusade," so-called, is an exponent, are of long growth, but are more inexcusable here than anywhere on earth. Yet, the movement is a fact none the less, and one that threatens existing institutions in so far as they preach one thing and practice another. In its conception, the movement is unique, but in its promise it is hopeless of that immediate redress for which it looks. Nevertheless, it has found sympathizers, even in Congress, and organized sup-

porters all along its routes of concentration. To say the least, it is a spark in the tinder of disorder. No man can predict the outcome, for in such matters the unexpected always happens. To say the most, it has afforded the discontented a practical example of a dangerous alternative. It is but one, however, of a thousand other "unknown quantities" that constitute the determinants of Manasseh's local equation. Hence, its magnitude is a thousand fold greater than John Brown's raid, the cause a similar one! Good or bad, therefore, wise or unwise, potent or impotent, it is a fact, and aims to concentrate upon Washington by May 1st! This date, as we have long ago remarked, is an ominous one, for it is BAAL'S DAY, and the very inception of the movement, and the phenomenal response it has so suddenly awakened, affords another positive corroboration of warnings plainly uttered and squarely enunciated by us three years ago in the Frank Leslie articles. In connection with the present situation in America, and abroad, what we then said (see Study No. Seven, pp. 122-125) will bear a careful re-perusal at this juncture, for without reference to any particular phase of discontent, we reiterate the conviction that: "our judgment bids us look to this date [some near anniversary, Baal's day] for events with whose renown the world shall shortly ring."

This warning has been scorned, as if, forsooth, it originated from us alone! Alas, it was but an echo out of History! Men no longer believe that even History repeats itself, so no sort of a concession has

been vouchsafed to the oppressed (James v. 1-8). Hence, the strain must increase until the rupture finally occurs. In the meantime, the editorial molders of public opinion have lulled the world with platitudes, and all of those in power (save the Czar! notable exception) have assisted the on-coming of Swift Destruction (to all such "Institutions" in our land, and in all other lands, as are essentially rotten), by echoing the cry of "Peace and Safety."

Go to! ye wise of earth! There never was before among the nations such an era of preparation for international war upon a vast and desperate scale as is just now coming to its assigned completion! And are the nations prepared? Yes, and no. Yes, because having done all they stand; and no, because there is not an army in Europe that can be depended on! No, nor a sound navy in the world! Even our own, "The New Navy," is now discovered to be uncovered, even covered with porous armor plates; England's navy had its scandal yesterday, and Italy's the day before. But after all, all things work together for good; for though man proposes, and the devil follows after, yet God disposes, and there is a set time for the consummation, towards which the nations haste. Now, Washington foresaw all this at Valley Forge, and Lincoln saw it in his day, and so did Grant in his. They saw but different phases of the third and last great purifying struggle in Manasseh's Land. The higher critics have undermined the foundation of Faith; the multitudinous societies have finally divided the bundle of good effort into a thousand separate

rods, and the axe which was bound into their midst has been lost. "Alas, master, it was borrowed!"

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The dignity of the effort we are making needs no apologist. It is able to stand upon its own merits. Without a trace of boasting (in that what we have received, we owe to God unmerited) we none the less are satisfied that the system of Chronology we are advocating is founded upon the Rock, and is destined to survive all the scorn and rejection that is heaped upon it. We can merely beg our friends to possess their souls in patience, what we have in manuscript is the supplement of what is begun in Nos. Eleven and Twelve. That we are thrusting into view ideas that are radically different from those generally received is neither here nor there. We speak from the vantage ground of an absolute solution in the premises, and pledge our ability to satisfy our friends and put our critics to confusion. The fundamental facts are these:

*First*, The Ministry of the Saviour from Passover to Passover was one Lunar year.

*Second*, From the 1st Miracle at Cana of Galilee to the yielding up of his Life was one Solar year.

*Third*, His "Avocation" was no more and no less than "sixty-two" *literal* "weeks."

*Fourth*, The idea that the 70th week of Daniel ix. 24, is referred to in ix. 27, is a gross error, and has been the fruitful source of all the confusion with which the modern library of interpretation is pregnant.

*Fifth*, "What God hath joined let no man put

asunder." The "seventy weeks" of Dan. ix. 24, were ended at the Baptism of Jesus Christ. So were the entirely distinct  $7 + 62$  "weeks" of Solar years from Ezra, and the  $7 + 62$  Lunar "weeks" from Nehemiah. Now that light has come in upon this matter, we defy the world to extinguish it!

*Sixth*, The verity of the Anglo-Israelitish Identity rests upon the same degree of foundation that establishes the identity of Jesus Christ as the Messiah, and we warn this generation of headstrong and stultified critics against belittling it, and teaching others so to do.

*Seventh*, Judah homeward bound is a fact. The set times of her expatriation draw to a close. It is inexcusable that any group of Adventists, so called, are blind to this "Sign of the End," and to its collateral *fact*, Lost Israel Found in the Anglo-Saxon Race. We wish to be plainly understood as coolly scouting the misteaching that the "end of the World" has come. It is the "End of the Age," of *the Gospel Age*. "Esau is the End of the Age, and Jacob follows after." Those who fail to teach this, miss the grandest truth of modern times, and those who dare to oppose it, particularly if without examination, and by virtue of forced interpretations, set themselves against the whole Spirit of Inspiration. Now we cannot compromise with our opponents, we know not the word, nor can we find words to express our concern at the position taken by such Adventists, so called, as antagonize the general truth set forth in these particular Studies. Had there been advanced against us any sound scriptural arguments, we long

ago had held our peace, but in that in the house of so-called friends, we have been put to the open rebuke of the unmerited contumely of silence, there is but one way for the Advent Press to clear its skirts, and that is to discuss the matters set forth in the Our Race Series! and to give credit where credit is due. To this end we request such of our friends as are also subscribers to religious papers that persistently ignore these subjects, to prepare short articles for them and so help bring about the discussion for the sake of Truth.

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And now dear friends, farewell; but only temporarily we trust, for we confidently expect to come again. In the meantime remember us in your prayers. This work had surely failed, with all of Cæsar's gold, had that sweet incense been withheld, for to that Power alone which is able to do beyond what ye can ask, or think, in energizing us, we owe what little we have already done for the edification of those who dearly love the Truth. May the grace of the Only Begotten Son of God be with you all.





## MISCELLANIDÆ.

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We began this work single-handed, and so conducted it against all odds through the first eight Studies. During the publication of the 3d Series we have had the generous help of a single Brother here, in charge of the mailing and shipping details, and of another equally earnest Brother far away, who has carefully revised most all of our proofs and calculations. The stringency of the times, and the contraction of trade in all lines of work, will now probably force us to resume once more the conduct of all the details single-handed.

In the meantime the literary work, and care, necessary to be bestowed upon the oncoming Series will be much increased, for we are now at the most important period of our investigations and study. We cannot solicit too earnestly, therefore, the coöperation of our friends, and that chiefly in a full exercise of their patience to usward. As a business enterprise ours is unique. It is to be conceived of literally as a one-man effort, from the authorship to the mailing! Now all this is none too much for any six men (author, editor, publisher, book-maker, book-keeper, and salesman) for several clerks are necessary if all the details, which properly belong to such a concern, are duly carried out.

This being so, and we, not having capital enough to procure such help, have been forced to eliminate all the details and to simplify the work down to a mere "spot-cash, cut and slash" effort to accomplish the main end in view.

We open the mail, credit the remittances, fill the orders, or file them against future stock, put all queries aside for consideration in some future Study or

News-Leaflet, send out our own orders in furtherance of those received, and turn to our publishing and book-making labors, which occupy the bulk of every day's routine. Our nights—to the “cock-crowling,” are devoted to Study and Literary work; most authors have their whole time free for this alone! We obtain about as much out of the 24 hours as we can strain. We owe our correspondents 999 answers out of every 1000 letters received, and we simply cannot help it. Some of them still complain! Well, we don't blame them, and we do. Their letters ought to be answered on general principles, and yet they ought not to expect an answer under the particular circumstances! Why, if our own mother receives a single letter from us, once a year, she is fortunate, yet perhaps she is the most importunate of all our correspondents! What, then, are we to do? Well, we have almost squeezed the 24 hours of the day to death, and so long as we still survive, ourselves, we intend to sacrifice what time there is left to those particular ends which we ourselves consider to be paramount in importance. The Studies and News-Leaflets must answer the bulk of our letters received. If we can get them into your hands, we are fortunate; if they are equivalent to an answer to some particular letter, its writer is fortunate. In the meantime we are unprofitable servants and shall always need your clemency.

Please address all *business communications* to the Our Race Publishing Company, New Haven, Conn., and make out all checks and money-orders relating to subscriptions for the Our Race Series, News-Leaflets, and Collateral Literature in their name. *Personal Correspondence* will reach the editor of Our Race by directing letters to C. A. L. Totten, Box 1333, New Haven, Conn., and all donations to the Working Fund, Help Fund, and Cause, should be made out in his own name. Please re-consult the editorials on

pages 168-9, Study No. Eleven. Our patrons and constituents will understand, however, that the Our Race Publishing Company is in effect only Professor Totten's personal effort to publish his own works. Hence, all correspondence passes through his own hands on its receipt. It is only to facilitate subdivision here that we request a distinction to be made between purely business letters, and those more intimately related to the spread of the particular lines of truth we have in hand. The only way to combine many functions under one supervision is to separate them as systematically as possible, and to get at their essentials in the shortest time possible. Do what you can for us under the circumstances, and we will do our best to treat you as we would have you treat us.

#### COÖPERATION AND COÖCCUPATION.

GREETING:—

Please distribute our circulars where they will be appreciated. Use them in your correspondence, and assist us in every way in your power. You can also materially help our Cause by writing a brief notice of these books for publication in your local press. As a matter of fact Professor Totten's work is not at all understood. A few misquoted interviews cover the sum total of public information in these premises, while from our lack of means to advertise his works properly few even dream of the existence of the Our Race Series. Can you not, and will you not, do a little active work to correct the impression in your own neighborhood? It will be fully appreciated by all concerned, and assist us towards the plane of moderate independence.

We have no doubt that you can materially aid our cause by having some prominent Journal in your locality print Professor Totten's Address, so that Second Adventists and others who are concerned at the present situation of affairs, can send for circulars

and information as to his Biblical and Our Race Studies. We would suggest, therefore, that our friends make a personal effort to get this address printed far and wide, with the promise that all who will avail themselves of it, and send their own addresses to him personally, will be supplied with at least a basis upon which to verify his work and heed his warnings to the present generation. Why not write, for instance, a brief card to this effect and ask your own newspaper to insert it. There are, perhaps, hundreds in your own neighborhood who will be glad to have and use this information.

We now have quite an assortment of Collateral Works and Imports on hand, in fact, a much fuller list throughout than that shown in our Inventory at the end of Study No. Eleven. Please re-examine it, and send in your orders. By virtue of past patronage we have been enabled to import about a dozen each of the more important works there enumerated, *and can probably supply the bulk of any large order by return mail!* Those who consult the list should remember that O. P. marked against a book, means *Out of Print*, hence not in stock. If you have never examined any of this Collateral Literature send us a dollar and allow us to select an assortment of pamphlets, you will be surprised to find out what they are doing in the Land of Ephraim. If No. Eight or No. Eleven is not at hand send 5 cents in stamps for the Extra of 1893, which also contain our catalogue.

We can furnish a Sample Copy of the *Banner of Israel* and *Herald of Life*, to such as enclose a stamp to cover postage, and if the editors of other Advent papers will furnish us sample copies for distribution, we will gladly enumerate and send them to any of our subscribers who solicit such information.

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OF  
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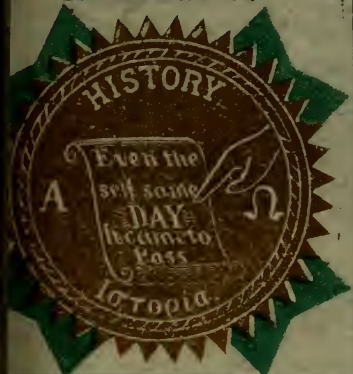
"His arms and feet like in color to polished brass, (copper) and the voice of his words like the voice of a multitude."

Dan. x, 6; Rev. i, 15.

**C. A. L. TOTTEN.**



Jer. XXXII. 11-15.



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## THE TIMES AND SEASONS OF GRECIA,

TOGETHER WITH THE CHRONOLOGY OF THE MACCABEES; DULY COÖRDINATED WITH THE YEARS OF THE SELEUCIDÆ AND THE OLYMPIC STADIA; THE POST-EXILIC SABBATIC AND JUBILEE YEARS OF JUDAH; THE CONSULAR FASTES, THE JULIAN AND SECULAR YEARS OF ROME; AND HARMONIZING THE RECORDS BETWEEN ALEXANDER THE GREAT AND THE DAWN OF THE AUGUSTAN ERA.

---

BY

CHARLES A. L. TOTTEN.

---

"And when he had gone over those parts, and had given them much exhortation, he came into Greece."—Acts xx. 2.

---

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY.

1894.

THE HISTORY OF THE  
REPUBLIC OF THE UNITED STATES

# FACTS

OF THE

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THE HISTORY OF THE  
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TO  
MY KINSMEN,  
THE THIRTEENTH TRIBE  
OF ISRAEL,  
"THE GREAT PEOPLE"  
OF  
MANASSEH,  
A TYPE OF  
"THE WHOLE HOUSE"  
OF  
ISRAEL,  
THIS THIRTEENTH STUDY  
IS DEDICATED.

*“For copper\* I will bring gold, and for iron I will bring silver, and for wood copper, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.”*

*Isa. lx. 17.*

---

\*“Brass” in the text, but “copper” in the original.

STUDY NO. 13.

OF

THE OUR RACE SERIES.

---

The Key of History.

---

TOTTEN.

*“Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the copper for things of copper, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.”*

*I. Chron. xxix. 2.*

STUDY NUMBER THIRTEEN.

THE KEY OF HISTORY.

FACTS OF COPPER.

THE TIMES AND SEASONS

OF

GRECIA.

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*"O that men would praise the Lord for his goodness,  
and for his wonderful works to the children of men! For  
he hath broken the gates of copper, and cut the bars of iron  
in sunder."*

*Psa. cvii. 15, 16.*



## PREFACE.

---

Without exception all former Chronologists have wandered from the Thoroughfare in their efforts to traverse the period now before us. Their "bearings" have always failed "to come out even," and we doubt if any of those who have endeavored to thread their way behind them have accomplished the journey with that final satisfaction which a normal "bump of locality" demands. These would-be leaders have doubtless done the best they could, but they have rarely understood any of the ancient land-marks that so richly crowd its very by-ways, and have simply managed to get by "the year of confusion" without being able to escape its ever-lengthening shadow.

We do not assert this in any ungracious spirit, nor do we aim, in a mere mood of vanity, to laud our own results, which *do* harmonize the ancient authorities: There is a position that boasteth not, but is glad, and its chief pleasure arises from a conviction that its own earnings are a common desideratum, and that to give of them freely to all who will partake thereof is to strengthen them for yet better efforts in the common cause of God and our neighbor.

Now, in so far as we ourselves have succeeded, we owe that success to those very predecessors who have

failed, in that the burden of their disagreement did but incite our own determination, with God's help, to renew the effort, lest the blind forever fall into the pit. The whole library of Chronology is strewn with fragments that have not been gathered into baskets for the poor, and from its frugal meals even the rich have gone away hungry!

We invite the multitude to come yet once again, with the promise that, as God has blessed this feast, they shall be filled.

The *à quo*, or origin, of the Era of the Maccabees is the KEY OF HISTORY. It falls on *Saturday*, the 13th day of Adar, 3837 A.M., which year was a Sabbatic year on the Post-Exilic scale, and the 151st year of the Seleucidæ or "Era of the Greeks." Each one of these chronological *data* is a matter of explicit historical record made at the time, and whatsoever system of chronology harmonizes them all must, *ipso facto*, be correct! For as the dates thus *fixed* are necessarily tied to the Harmonized Scale of Time, and can be so tied, *correctly, at but one point of Time*, it follows, as a consequence, that the Calendar which comprehends them all can be none other than the true one. Now, that the year of Judas' great victory over Nicanor (163-2 B.C.) was a *Sabbatic* year, is recorded in I. Mac. vi. 49-53; that it was 151 of the Seleucidæ is recorded in I. Mac. vii. 1, and II. Mac. xiv. 4; that its 13th day of Adar was "Nicanor's Day," is seen from I. Mac. vii. 43-49, and II. Mac. xv. 36; and that it was the *Seventh* or Sabbath day of the week is recorded in II. Mac. xv. 1-4. Here then we have

the day of the *week* and *month* specified, and the *year* itself given not only on the Secular Era of the Seleucidæ, but on the Sacred Post-Exilic Scale of the Jews! These conditions are unique. The records have no parallel in History, sacred or profane, for there is no other date for which there are given the *year* on two distinct scales (151 Seleuc. and 43 Sabbatic), the *month* (Adar), the *day of the month* (13th), and the *day of the week* (the Sabbath). It should be manifest that these several conditions are all-sufficient to guide us infallibly to the proper date, and find, so to speak, the needle itself in the very Haystack of Time! Saturday, the 13th day of Adar, 3837 A.M. (see page 72, Study No. Ten), is the date in question, the Calendar for the year being I. (Table *a*) upon the ancient Hebrew Luni-Solar Cycle (see page 167, Study No. Ten), and the net of the True Chronology has caught it with as little difficulty as it has experienced in landing any of the other "great fishes" we have secured! For this result we render special thanks unto the God of Israel—than whom, indeed, there is none other God—and are nerved anew unto our task.

C. A. L. TOTTEN.

JULY 4TH, 1894.

*“An helmet of copper\* upon his head, and he was armed with a coat of mail ; and the weight of the coat was five thousand shekels of copper. And he had greaves of copper upon his legs, and a target of copper between his shoulders.”*

*I. Sam. xvii. 5, 6.*

---

\* “Brass” in the text, but “copper” in the original.

## INTRODUCTION.

---

The modern Library of Ancient History is founded upon several errors which are so radical and far-reaching in their influence as to wholly vitiate its authority upon Chronological matters. We cannot qualify this statement in the least, and we attribute the very general disrepute into which the study of Chronological Prophecy has now fallen, to its literal truth.

Chief among its errors are these three:—

*1st.* The faulty emplacement of the Olympiads.

*2d.* The proleptic dating of Julius Cæsar's assassination.

*3d.* The misconstruction of the Post-Exilic Jubilee and Sabbatic Scale.

The first has been slipped down the scale of time a whole year too far this way throughout its entire length. The second has likewise been placed a year too late, whereby the regnal years of all the Cæsars are similarly displaced. The third has either been completely overlooked, or else been hung, without any deference to other essential conditions, by a single link, to whatever year individual writers were forced to select for Herod's capture of Jerusalem, by the duration they severally assumed for the Saviour's

Ministry, and by the dates they assigned to His Nativity and Passion.

In the train of these three principal errors, which pervade all the Standard Authorities and accepted Text-books on our shelves, there troop a host of minor ones, which are their offspring, and which multiply more rapidly even than the investigators, from the natural, although hopeless, efforts of the latter to straighten out the details of time, without disputing the premises themselves. For the more we examine the ancient authorities, upon whom presumably these premises were founded, the more we find they disagree with these very premises! and so, apace, confusion grows, or else investigation gives the problem up.

Into this confusion of misfits "private interpretation" has stalked, with a willful disregard of whatsoever in Biblical and Secular History resisted its own preconceived conclusions, and so the whole scheme of Time has been thrown out of joint. Under such circumstances it has not been possible to synchronize events that the original authorities have clearly joined together, and as a result History, already bereft of its limbs, is now in mortal jeopardy of its very life as a *Science!* Under such circumstances common-sense thinkers have found little profit in its study, and as a result have well nigh abandoned all hope of testing the accuracy of Prophecy by such a halting standard.

For of those who claim to speak with the authority of Inspiration we clearly have a right to demand an

absolute degree of accuracy; but to what end is this demand advanced if the measure itself is warped?

Of course, the novice, on his first approach to Clio's shrine, knows nothing of these errors; he comes to the records, supposing them to be correct; but when he measures Prophecy thereby, and encounters approximations only, or apology and disappointment, his sole escape from the dilemma is to abandon the field entirely. In the meantime, the very priests of the Historic Cult, although fully aware of the discrepancies in which their reckonings result, have failed to feel any due concern thereat, or to detect the cause.

And so anachronism has been handed down through generation after generation of disappointed seekers after light, by college after college of mere scribes and copyists, instead of the truth being set in due array by High Priests imbued with the zeal and ability of genuine reformers.

Not having attained to any self-evident truth in the premises, and hopeless perhaps of its possibility amid a confusion whose platform is so positively defended by those in authority, the mass of men have come to look upon History as a hopeless tangle, and upon Chronology as a skeleton whose bones are very dry; and so such History is, and such Chronology!

But History is not such an "indeterminate thing" as the common mind so naturally concludes from the virtual disagreement among its doctors, for though they are at one in accepting the same false premises,

they are at war in their explanations, and are all at sea in their conclusions. Upon the other hand, History is a very positive science, in that we distinctively know it cannot have had other than an orderly sequence upon some single right and only rigid Scale of Time.

And yet, born of one's early distrust of the Text-books, the conviction clings that the truth has been hopelessly lost, and that time is merely wasted in pursuing schemes that with mere variations span the same old discordant total to no purpose.

What then? Shall we add our own name to the discouraged list, and also abandon the field? Rather let us abandon the *impedimenta*, and revise the whole matter upon the premises demanded by the ancient and original authorities themselves. The need of a thorough revision, unconditioned by the three fundamental errors above alluded to, must be apparent, and is logically pursued with ample proof, *in loco*, in the following pages. The results are full of satisfaction and reward. The Standard Scale of Time (Study No. Ten) is a measure without peer. When rigidly applied it takes all the kinks out of Chronology, and infuses a positive pleasure into the task as it progresses. Having therefore forged the Key of History, let us try it in the Lock of Time and see if it will not yield its secrets without stint.



# THE KEY OF HISTORY.

---

The Grecian  
Belly of Copper.

3666-3672 A. M.; + 295; 3968-3974 A. M.

---

DANIEL vii. 6.

*“And after thee shall arise another kingdom inferior to thee, and another third kingdom of copper which shall bear rule over all the earth.”*

*Dan. ii. 39.*

# THE TIMES OF THE GENTILES.

## THE BELLY OF COPPER.

---

Here beginneth the Chronological History of the Grecian Empire. As already noted, in the Philosophy of History (Study No. Three, pages 24-25, 67-70) and elsewhere in these Studies, the Four Great Empires and the Fifth, *de facto*, began together, in so far as their roots are concerned, *circa* the time of "Israel's" captivity; but they come into *de jure* power successively as we progress along the Scale of Time. They run parallel and contemporary from the start, but take the helm one after the other, as ordained aforetime. It is also to be noted that like as they all existed ere as yet they severally and successively received the sceptre, so their roots remain subsequent to their individual loss thereof, and this in each case to the end.

Thus, in the case of Babylon, as specially typified under the symbol of a tree (Dan. iv. 10-17), the stump of his roots was left in the earth, banded with Copper (Greece) and Iron (Rome) long after the days of the Silver Age (Persia), even to the full end of the Seven Times (Dan. iv. 16); and so, too, we read of the "latter time" of Greece (Dan. viii, 23) long

after she had ceased to dominate ! In fact, the Gold and the Silver, the Copper and the Iron, are all coëxistent with the Clay at the time of the end itself, as clearly intimated by Daniel in his interpretation of Nebuchadnezzar's original and most comprehensive dream (Dan. ii. 35). The significance of these points is not to be lost from view, the while we press our analysis more particularly into the Chronology and History of their special periods of dominance. The stump of Babylon exists to-day ; the Persian Silver has been merely twice re-minted, the latter time of Greece hath not yet run out, the Band of Iron and Copper (Brass) is a fact, albeit the Barbaric flood hath well nigh overflowed the banded stump with Clay from out of the Northern Hive of Nations. But the consideration of all this, belongs more particularly to the closing chapters of The Gentile Times, and we have now to examine the actual era of Grecian dominance rather than its aftermath. Let us then continue our review.

As the Silver lost its sheen, the brazen hue of Copper cast its glint athwart the disordered affairs of men, and Alexander's hosts appeared upon the scene. The *de jure* "Origines" of Greece extend over a "week of years" to wit : 3666 A.M. to 3672 A.M., and its duration is 302 years measured in a seven-fold cord to the corresponding week of *origines* in the Roman Era. But the prominent date of Greece is 3669 A.M., and of Rome 3969 A.M., giving a special length of 300 years. (See general explanation under "Head of Gold," pages 91-94, Study No. Eleven.)

Now to Daniel personally was given an amplification of what Nebuchadnezzar saw as to this third phase of Human Empire. He beheld, and lo! another Beast, "like a leopard which had upon the back of it four wings of a fowl"—a swift beast of prey, with a double set of wings indicative of even more rapid conquest than that of Nabopolassar's kingdom. This was indeed the type of Alexander's brief period of conquest. Now it had "also four heads," so did the Empire of Alexander, after his death, as we shall see, "and dominion was given to it" (Dan. vii. 6).

But Alexander's so remarkable phase of conquest and empire, was deemed worthy of yet more explicit definition. So Inspiration lent yet further specifications as to its identity. For "in the third year of the reign of King Belshazzar" Daniel himself received more light thereon, from which his people may derive the benefit. All this is set forth in his Chapter viii., and was definitely tied to Greece by Gabriel himself—who specified that the great horn between the eyes of the bounding he-goat is none other than "Alexander the Great," and that the four horns which sprang up when he was broken, were the four divisions of Greece, that stood up in his stead, and had sway until the times of Rome.

But none of these kingdoms, which succeed each other as phases of Gentile rule, are wholly obliterated in the succession. The roots of the tree remain to the very end, the Image stands until it falls, Nebuchadnezzar's insanity is succeeded by a scintillation

of wisdom. Otherwise judgment would have to be decreed upon a lunatic! Hence, in the latter time of their kingdom, when the transgressors are come to the full, we must search History for the king of fierce countenance, and dark sentences, and who is backed by other power than his own, destroying mightily, and prospering, and particularly hostile to Daniel's own people (the Jews as such!) and to their Prince of Princes — yet doomed to be broken without hand (Dan. viii. 1-27).

### 3666 A. M. 333 B. C.

The 4-5th year of Alexander the Great; 3d of Darius Codomanus. Secular Games at Rome.  $1221\frac{1}{2} + 2445 = 3666\frac{1}{2}$  A. M.; *i. e.*,  $1222\frac{1}{2}$  Ast. + 2445 =  $3667\frac{1}{2}$  Ast. In other words, 1260 + 2520 Lunar years, measured from Creation, are 3780 Lunar years, or  $3667\frac{1}{2}$  mean Solar years of duration. They ran out in the Spring of 3666 A. M., here under consideration. Note now that 2300 Lunar years are  $2231\frac{1}{2}$  mean Solar ones, and that  $3666\frac{1}{2} + 2231\frac{1}{2} = 5898$  A. M., which is 5660 A. M. on the modern Jewish Scale, and, as already pointed out, is JEHOVISTIC (see Table opposite page 206, Study No. Two).

Alexander while at Tarsus was seized with a dangerous illness from having bathed in the River Cydnus, but, being cured in a few days, he totally routed Darius at Issus, early in November, capturing his mother, wife, children, all of his baggage, and slaying 100,000 men. Darius himself escaped. At Damascus, the rest of the treasure, 329 concubines,

and many noble ladies, were captured soon after ; among them Barsena with whom Alexander fell in love. She afterwards bore him Hercules. Calisthenes, the philosopher, flourished. All this was at the end of 444 Olympia, and the next Stadium record is as follows : "CXII. Olympiad. Eurylas, Chalcidian, *Stadium*. Alexander took Babylon and killed Darius."

The latter part of this record is a mere note against the entire Olympiad considered as a period covering the 4 years beginning with the July new moon of 333 B.C., and ending with that of July 329 B.C. Before it ended the matters referred to in the record took place, as we shall see (3669 A.M.).

**3667** A.M., 332 B.C. The 5-6th of Alexander the Great ; 4th of Darius Codomanus. Apelles of Cos, one of the most famous painters of antiquity, flourished, Aristides and Protogenes being his contemporaries. Alexander destroyed Tyre after a siege of 7 months, and replanted it with new colonies. He then visited Jerusalem (Joseph., Lib. II. cap. 8 ;  $3667\frac{1}{2}$  A.M. + 2230 =  $5897\frac{1}{2}$  A.M. =  $1899\frac{3}{4}$ \* A.D.) on his way to Egypt, which submitted to him without bloodshed. He next founded Alexandria and visited the Temple of Jupiter Ammon, where he was declared to be the Son of the God himself. Ptolemy, the astronomer, being a native of Alexandria, begins the reign of Alexander here ; very well,  $3667$  A.M. + 2230 =  $5897$  A.M. =  $1899$  A.D. Watch Palestine ! or  $3667\frac{1}{2}$  + 2231 $\frac{1}{2}$  (absolute) =  $5899$  A.M. =  $1900\frac{3}{4}$  A.D., and the new Twen-

---

\*  $3667\frac{1}{2}$  A.M. + 2231 $\frac{1}{2}$  =  $5899$  A.M. =  $1900\frac{3}{4}$  A.D.

tieth Century will certainly have begun the record of *Jerusalem Redivivus!*

**3668** A.M., 331 B.C. The 6-7th of Alexander the Great, 5th of Darius Codomanus.

Alexander now returned and came to Memphis where he wintered. In the Spring he hastened to meet Darius. After sundry enterprises in Samaria and Tyre, Alexander again moved towards Darius, who had vainly for three times sought for better terms than "all or nothing."

SABBATIC YEAR (19TH).

**3669** A.M., 331-330 B.C. The 7-8th of Alexander the Great, 6th of Darius Codomanus. Total eclipse of the moon, September 20 and 21st, 331 B.C., eleven days after which and before the overlap of 3669 A.M. and 330 B.C., Alexander with 50,000 men, meets Darius on the open plains of ARBELA (Oct. 1-2d, 331 B.C.). The Persian army was 20 times that of the Macedonian, yet they were utterly routed and the fate of their Empire determined. But Darius fled to Media, to raise another army. Meanwhile Alexander sacked Babylon and Susa, and reached Persepolis in December, where he wintered. Here, at length, in one of his drunken orgies, he set fire to the Palace, at the instigation of a mistress. The Lacedæmonians revolt now against the Macedonians. Antipater defeats them in a battle wherein Ægis, their king, is killed. Thalestris, queen of the Amazons, comes to see Alexander at Ladracarta with a train of 300 women. Philotas and Parmenio, his father, suspected of having conspired against Alexander, put to death.



In the Spring, Alexander marched against Darius in Media, where the latter decided to make a final stand. But two Persian conspirators (one of them Bessus) seized Darius, loaded him with chains, and fled towards Bactria. Alexander, reaching Ecbatana, found Darius had been gone eight days. He pursued, reaching Rages in Media, where he rested his army. But he himself took a detachment and pursued the traitors into Parthia. The conspirators, now hard pushed, stabbed Darius, and left him dying in his cart. So he was found by the advance, but when Alexander himself came up, Darius was already dead. Alexander shed tears thereat, cast his royal cloak over the remains, carried them to the mother of Darius at Susa, where they were buried with honor. And here ended the Silver Empire of the Medes and Persians, after it had existed 201 years ( $3468\frac{1}{2}$  A.M. + 201 =  $3669\frac{1}{2}$  A.M.).\*

Calippus of Cyzicus in this year, 330 B.C., 448 Olymp., whose Summer Solstice succeeded Arbela, invented a new cycle called by his name. It is 4 times the period of Meton ( $4 \times 19 = 76$ ) all but one day, and in 329 B.C. it supplanted Meton's to calculate the CXIII. and subsequent Olympiads. It was probably the imperfect solar year of the Greeks that was chiefly at fault, as "when used with the Julian Calendar, the system of Meton was found sufficiently

---

\* Usually reckoned at 206 years by assigning the 1st of Cyrus at Babylon to 536 B.C. = 3463 A.M. But the consolidated chronology of the admitted regnal years of the Persian Kings does not admit of more than 201 for a total,

correct for the Christian Church for more than 100 years" (see Bond's Handbook for Verifying Dates, page 116, but compare Harmonized Scale, page 55). Note that  $4 \times 19 = 76$ ;  $4 \times 76 = 304$ ;  $3669 + 304 = 3973$  A.M., *q. v.*

In this year began Fergus I. of Ireland to reign. He it was who, in 330 B.C., landed in Britain, and upon whose family the Kingdom of the Scots was entailed forever (see 3694 A.M.)! He brought the Red Lion on the field of gold into Scottish Heraldry and the Coronation Stone with him.

THE TWENTIETH "WEEK" BEGINS (DAN. IX. 24).

**3670** A.M., 329 B.C. The 8-9th of Alexander the Great. Cycle of Calippus first practically used at Summer solstice of this year to calculate the Olympiad, hence  $449$  Olymp.  $+ 4 \times 76 = 753$  Olymp. for terminal year as to its own proper scale, but it ceased to be active at the beginning of the preceding year, 752 Olymp., *q. v.* In this year Alexander pursued his victories faster than travelers could carry the news thereof (Dan vii. 6; viii. 5) and wintered as far north as Mt. Caucasus, where he founded another Alexandria. This was in fact the first Alexandrian year, in that the Grecian Monarchy of Copper (Brass) had now fully succeeded the Medo-Persian one of Silver. In the Spring he commenced a year's campaign in the East Caspian regions.

Bessus was this year brought before Alexander, and afterward put to death. In it he also received an embassy of the Scythians, which was followed up by a victory over that people. Lysippus of Sicyon, a famous sculptor, now flourished.

“CXIII. Olympiad. Clito, Macedonian, *Stadium*. Ageus, the Argive, in the Dolichus; who, going to Argos, announced there his own victory on the same day. The Dolichus contains 24 *Stadia*. He says in another place that there were eight contests: the *Stadium*, the *Diaulus*, the Dolichus, the Oplites or heavy-armed race, boxing, the Pancratiun, wrestling, and leaping.”

**3671** A.M., 328 B.C. The 9-10th of Alexander the Great. Secular Games at Rome.

Alexander captured Samarcand, and wintered at Nautaca, where he married Roxana, daughter of Oxyartes. She was the most beautiful and most wicked woman upon earth. Here, too, in cold blood, he put Calisthenes, the Philosopher, to death for advising him against accepting divine honors, though Aristotle had sent him as an adviser, and he was in the willingly accepted exercise of his duty. Clitus killed by Alexander at a feast in Maracanda. The conqueror makes himself master of Oxus.

**3672** A.M., 327 B.C. The 10-11th of Alexander the Great. In the Spring he crossed the Indus and conquered Porus, but restored his kingdom; then he conquered Cleophis, the beautiful Queen of the Assacans, but could not restore her honor. At the Hypasis his soldiers refused to proceed further East, so he returned to Hydaspes, founded Nicæ, and Bucephalus, where his famous war steed died.

**3673** A.M., 326 B.C. The 11-12th of Alexander the Great. Putting his army aboard his fleet of 2,000 vessels, he sailed down the Hydaspes into the ocean and up the Indus, landed, settled the Indian conquests, sent

back his fleet under Nearchus, *via* the Euphrates, to Babylon, towards which he marched overland with his army. City of Oxadrycæ taken. Alexander in great danger there.

**3674** A.M., 325 B.C. The 12-13th of Alexander the Great. Alexander now came to Persepolis, thence to Susa, where he married Satira, the eldest daughter of Darius, went to Opis, thence to Ecbatana, where his friend Hephestion drank himself to death. He then crucified the physician whose advice had been disobeyed; and so, after many other adventures he came to Babylon. War between the Romans and Samnites. Papirius Cursor, Dictator at Rome. Revolt of Harpalus, Governor at Babylon. Demosthenes banished for accepting presents, and is corrupted by Harpalus. "CXIV. Olympiad. Micinnas, Rhodian, *Stadium*," 325 B.C., "Alexander died; after whom, the empire being divided among many, Ptolemy reigned in Egypt, and at Alexandria."\*

**3675** A.M., 324 B.C. The 13-14th of Alexander the Great. Here he spent this year projecting the preparation of great designs, such as to send a fleet down the Persian Gulf, around Africa; another to explore the Caspian Sea; Conquests of Arabia and Carthage; and began greatly to improve Babylon and rebuild the Temple of Belus. But most of his time was spent in rioting. Menander, the inventor of the New Comedy, now flourishes.

SABBATIC YEAR (20TH).

**3676** A.M., 323 B.C. The 14th year of Alexander the Great. Secular games at Rome.

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\* See similar Olympic record, page 142.

In one of his riots, Alexander attempted to drain the Herculean Bowl (8 quarts) but was stricken and died in a few days (*i. e.*, in June, 323 B.C.; some say April 21, *Parilia* of 431 A.U.C.). It was just before the 454th year of the Olympiads expired. He was 33 years 11 months old, *i. e.*, in his 34th year. It was 14 years after the death of Philip; but 13 years after the 2d Council of All Greece which ratified his Captain Generalcy; 11 years after he crossed the Hellespont; and a few months more than 6 years from the death of Darius. His reign is usually placed at 13 years.

Seven days after his death his followers chose Aridæus, his bastard brother, to be King, changing his name to Philip, but agreed that Roxana's child, if a boy, she being 8 months pregnant, should be conjoint Emperor, with Perdiccas as Guardian. They themselves took the names of Governors and went to their several provinces, 15 of them, and fell to war amongst each other, out of which the 4 who usurped the chief provinces soon swallowed up the rest.

Roxana bore Alexander before the year was over, and he being conjoined to Philip, the Philippean Era, or Era of Alexander commenced. Ptolemy, contrary to his usual custom, commenced it from the first day of Thoth (the Egyptian New Year day) which *preceded* Alexander's death, *i. e.*, with November 12th, 425 Nab., which falls in 324 B.C. (see Harmonized Scale, page 56). In all other descents Ptolemy begins the successor's reign at the succeeding month of Thoth.

Thus the notable Horn of Daniel viii. 8 was broken. The four notable ones that came up for it towards the four winds of heaven, were his ranking generals, viz:—

1. Ptolemy, the Son of Lagus, who got the Government of Egypt, ruling there 40 years, and in time subduing Lybia, Arabia, Palestine and Cœle-Syria. Therefore some Chronologists compute this year as his first. But in Ptolemy's (the Astronomer's) canon, the 1st year of King Ptolemy is 19 years after the death of Alexander, when he took the Title. (Dan. xi. 5., "King of the South.")

2. Cassander obtained Macedon and Greece.

3: Lysimachus obtained Thrace and the Parts near the Hellespont.

4. Seleucus obtained all the rest of the vast Empire in Asia (Dan. xi. 5, 6).

These were the Four Horns of the Goat (Dan. vii. 6 ; viii. 8 ; xi. 4).

From now on, there being but few serious points of disagreement among Chronologists, we can move rapidly down the Scale of Time, until we come to them, reference always being had to the Harmony submitted in Study No. Ten.

THE TWENTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

**3677** A.M., 322 B.C. Antipater besieged in Lamia by the Athenians, and capitulates, but soon seizes Athens and garrisons it. Death of Demosthenes.

**3678** A.M., 321 B.C. "CXV. Olympiad. Damusias, Amphipolitan, *Stadium*." Alexander's magnificent funeral. Eumenes receives Cappadocia. League

against Perdiccas and Eumenes. The former comes to his end in Egypt. Antipater succeeds to the Regency. The Roman army passes under the yoke at the Caudine Forks.

**3679** A.M., 320 B.C. Jerusalem taken by Ptolemy Lagus on a Sabbath day, because the Jews would not fight on that day. Supposed to have been the 21st of Nisan, which was the "High day" of the Passover that year. Colony of Jewish prisoners formed at Alexandria. Aridæus having taken the corpse of Alexander to Memphis (in 321 B.C.) it was taken thence this year and deposited at Alexandria, the Seat of the Ptolemies. Eumenes besieged in the castle of Nora this year. The Samnites defeated at Luceria. Jaddua, High Priest at Jerusalem, dies; succeeded by Onias.

**3680** A.M., 319 B.C. Death of Antipater; he is succeeded by Polysperchon.

**3681** A.M., 318 B.C. Secular Games at Rome. Phocion condemned to death at Athens.

**3682** A.M., 317 B.C. "CXVI. Olympiad. Demosthenes (Dinosthenes, Pausan.; Dinomenes, Diod. Sic.), Lacedæmonian, *Stadium*." Cassander, son of Antipater, seizes Athens and settles Demetrius there over the Republic. Agathocles usurps at Syracuse and Sicily.

SABBATIC YEAR (21ST) AND JUBILEE (IV.).

**3683** A.M., 316 B.C. The IV. Post-Exilic Jubilee year;  $3536 \text{ A.M.} + (3 \times 49) = 3683 \text{ A.M.}$  Roxana having put Aridæus to death, Alexander Ægus, her son, about 7 years old, was sole King (nominal) of the Macedonian Empire. He reigned not over 7 years

(though Ptolemy gives him 5 more, to the first of Ptolemy Soter).

THE TWENTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

**3684** A.M., 315 B.C. Thebes rebuilt and Cassandria founded by Cassander. Eumenes surrendered by his own soldiers to Antigonus and executed.

**3685** A.M., 314 B.C. Antigonus retakes Judea from Ptolemy.

**3686** A.M., 313 B.C. "CXVII. Olympiad. Parmendes, Mitylenian, *Stadium*." Secular Games at Rome.

**3687** A.M., 313-2 B.C. The Era of the Seleucidæ begins November 9th, 436 Nab. (313 B.C.), dating with the recapture of Babylon by Seleucus Nicator, who pursued his victories to the north. [It was used all over the East by Hebrews, Heathens, Christians and Mahometans. From it the Jews obtained, 1 year later, their Era of *Contracts*; used in them and in civil affairs until about 1040 A.D.; not wholly disused by them yet.] The Arabs call it the *Era* of the *two-Horned*, not from the two horns on Alexander's coins, but from those on the statues of Seleucus. It is sometimes ignorantly called the Era of Alexander, but began *with* the 12th year of the Philippean. In the Books of the Maccabees it is called the *Era of the Kingdom of the Greeks*, and in them it begins on November 9th, 313 B.C. The Syrians, Arabs and others (except the Chaldeans, who begin it from the Spring of 3688 A.M., *q. v.*) date it from the next Autumn, November 9th (312 B.C., *q. v.*). Those who attempt to rectify History by means of it alone, will land in confusion unless.



they run its several scales in parallel columns, such as we have employed in the Harmonized Scale of Time.

The Romans begin the Etruscan war. Stoics founded at Athens by Zeno. Ptolemy defeats Demetrius and recovers Judea. The Jews pay tribute to the Kings of Syria. Peace between Antigonus and all his enemies save Seleucus. Ptolemy retires to Egypt taking more Jews to his colony.

**3688** A.M., 311 B.C. In the Fall of this year (312 B.C.) Seleucus *reëntered* Babylon permanently, after a year's absence in the North, Demetrius having in the meantime taken and held the city. Thus Seleucus took Babylon *twice*, and he was called Nicator, the Conqueror. Now, from the date of *this latter capture* and entrance, the Syrians, Arabs and Jews, and all others except the Chaldeans, reckon the Era of Contracts, the years of which run with the Nabonassan Era, though September 1st, 312 B.C., is sometimes given as the Syro-Macedonian date.

Now, a great confusion has been introduced into Chronology from a failure to appreciate these facts, and the blunder can be traced to the works of *Josephus*, either as written by *himself*, or as misunderstood by his *translators*. Josephus was familiar, of course, with the common Jewish Era of Contracts (*i. e.*, of the Seleucidæ, as dated from the Fall of 312 B.C.), but either he or his translators must have been ignorant of the real peculiarities in the Seleucic Scale used in Maccabees. Hence, they or he interpret the years of the Greek Era, as enumerated in those books, into the years of his own Era of (Jewish) Contracts, and by

means of that determine the Olympic years, and thus place them one year each too far down the *actual* scale of time! And, strange to say, in their own adjustment of Seleucidæ, Olympiads, and B.C. years, most chronologists perpetuate the very same error, and add others of their own. It will be well to set forth our meaning once for all, by an appeal to Josephus on the spot. Speaking of the desecration of the Temple, Josephus, familiar with the Olympic Scale, and, we believe, with the true Seleucidæ (marked *a*), but being *misunderstood* to refer to (*b*) the Era of Contracts, says:

“This desolation happened *to the Temple in the 145th year* (of the Greek’s Seleuc.) *on the 25th day of the month Apelleus* (Chisleu) *and on the 153d Olympiad*; but it was dedicated anew on the same day, the 25th of the month Apelleus, in the 148th year, and in the 154th Olympiad.” (Jos. Antiq., B. XII., c. vii. §6).

	<i>a.</i>	Oly.	<i>b</i>
3 {	145*	CLIII	144
	146	2	145°
	147	3	146
	148*	4	147
		CLIV	148°

The Seleucid Scale (*a*) is the one employed in Macca-bees, from which he obtained his information, and by means of which he should have located the Olympic equivalents. As a matter of fact the 3-year desecration extended from the middle of CLIII. 1 Olympiad, to the middle of CLIII. 4 Olympiad, as shown by the \*’s in column *a*, and not by the °’s found in column *b*. In

terms, therefore, of the years of the Era of the Greeks (*a*), Josephus is correct in making 145 and 148 correspond with CLIII. and CLIV. Olympiads, but is misunderstood by those who make this Era (*a*), used in Maccabees, to be that of Contracts (*b*), and who err to the extent of 1 year. Thus, the Desecration covered the 3-year span, which is accurately bisected in CLIII. 3 Olympiad. All this, duly understood, will clear up much of Josephus' use of the Olympiads.

Now, the Chaldeans employ yet another origin for the Era of Seleucidæ, to wit, the *Spring* of this very year, 3688 A.M. = 311 B.C., so that all *counts* upon the Seleucidæ must be very carefully discriminated, lest confusion reign in the results.

**3689** A.M. 310 B.C. Alexander Ægus, aged nearly 14 years, (having reigned about 7 years alone,) and his mother, Roxana, were murdered in the castle of Amphipolis by order of Cassander; and Polysperchon set up Hercules, the son of Alexander the Great by Berenice, as King; but he and Cassander coming at once to terms he afterwards murdered him; and so the line of Alexander ended this year.

Solar eclipse, Sicily, 310 B.C., Aug. 14th, 20h. 5m.; 11 digits 10'. Comet recorded in China. Agathocles defeated by the Carthaginians. Syracuse besieged. Aqueducts and baths at Rome.

SABBATIC YEAR (22D).

**3690** A.M., 309 B.C. "CXVIII. Olympiad. Andromenes, Corinthian, *Stadium*. Antenor, an Athenian or Milesian (a famous and unconquered runner). The

Armenian text, according to the edition of Milan: 'Antenor Atheniensis aut Milesius in Pancratio, Adversatus, Circumstantibus si Victor extitit sine unctioe tribus in ætatibus.' The Armenian text, according to the edition of Venice: 'Antenor Atheniensis vel Milesius in Certamine Omnium Virium, in Congressu et Circulo invictus et minime unctus in tribus ætatibus reperitur.' "

Polysperchon puts Hercules, the son of Alexander, and his mother, Berenice, to death.

THE TWENTY-THIRD "WEEK" BEGINS (DAN. IX. 24).

**3691** A.M., 308 B.C. Secular Games at Rome. Ophellas revolts from Ptolemy.

**3692** A.M., 307 B.C.

**3693** A.M., 306 B.C. Demetrius Poliorcetes becomes Master of Athens, and reëstablishes Democratic government. He also conquers Salamis and Cyprus. Demetrius Phalereus retires from Athens to Thebes, and the Athenians condemn him to death and destroy his monuments. Antigonus and his son Demetrius assume the title of **KINGS**. Demetrius besieges Rhodes.

**3694** A.M., 305 B.C. War in India against Sandrocottus. In this year Fergus I., the King of Scotland, died, after a reign of 25 years (330 to 305 B.C.). He had landed in Great Britain in 330 B.C., and on his family the Kingdom of the Scots was settled forever. "When the Picts," says Moore, "first desired that some of the Milesian women should accompany them to Scotland," so runs the legend, "they pledged themselves solemnly that, should they become masters of the country they were about to invade, the Sover-

eignty should ever after be vested in the descendants of the female line" (Moore I. 111). *Their* invasion is to be placed at least as early as the days of Eochaidh, the Heremonn, and the deference accorded to the female line of Judah is notable as evidence of a traditional hope of some great salvation to arise from that particular family.

O'Halloran commenting upon this remarkable compact, says as follows: "They at the same time, requested wives of Heremon; engaging, in the most solemn manner, that not only then, but forever after, if they, or their successors, should have issue by a British, and again by an Irish (Milesio-Judaic Danish) woman (*i. e.*, a descendant of Tea-Tephi), that the issue of this last only, should be capable of succeeding to the inheritance! . . . and which law continued in force to the days of Venerable Bede; *i. e.*, about 2000\* years! A mark of such striking distinction, that it cannot be paralleled in the History of any nation under the sun!" (O'Halloran, vol. II. ch. 4) — except in the straight Sethite line of Adam, *via* Judah, in the double descent from Pharez and Zerah! C. A. L. T.

The arrival of Fergus I. was long (235 years±) after this famous compact, and in Champion's History of Ireland, p. 32, in Spencer's publication, it is noticed as follows:—"First, therefore, came from Ireland, Fergusius, the son of Ferchardus; a man very famous for his skill in blazoning of arms. *Him-*

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\* O'Halloran's Chronology is an exaggeration; really about 1290 years, 3434± A.M. to 4724± A.M.

*self bore the Red Lion, rampant in a Golden Field\** (John Major, Lib. II. cap. 1).” Champion continues as follows: “There was in Ireland a monument of marble, fashioned like a throne; and . . . because he deemed the finding thereof to be ominous to some kingdom, he brought it along with him and layde it up in the country for a jewell. This marble Fergusius obtained towards the prospering of his voyage, and in Scotland he left it; which they used many years after, in coronation of their kings at Scone.”

Now as straws show the direction of the wind, and smoke may be always traced to fire, so traditions such as this are significant of lofty facts as to the Origin and Destiny of Our Race, and in due time and proper place we hope to formulate them for convenient use and reference.

It was this Fergus I., who brought the Stone of Destiny with him, even Jacob's Pillar. Now it is Bethel—even God's House, and the place of his footstool, the foundation of the Ladder that extends to Heaven, the veritable Throne of Him who is to come, and it rests to-day in Westminster Abbey!

“CXIX. Olympiad. Andromenes, Corinthian, *Stadium*,” 305 B.C.

Ptolemy, Seleucus, Lysimachus and Cassander, all declared themselves **KINGS**, as Antigonus had done the year before, and form a league against him as their common enemy (and therefore Ptolemy, the Astronomer, begins the Reign of Ptolemy, the King, with the next year, to wit):

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\* This blazon is that of Judah's royal tribe!—C. A. L. T.

**3695** A.M., 304 B.C. Which was 473-4 Olymp., CXIX. 1 Olympiad = 444 Nab. = 305-4 B.C. = 4409-10 J.P. = 449-50 A.U.C. *In it* Antigonus and Demetrius were forced to make peace with, and retire from the Island of Rhodes, and the Rhodians, for the support they had received from Ptolemy Lagus, King of Egypt, called him Soter, *the Saviour*, consecrated to him a grove called the Ptolemeum and paid him Divine Honors (*vide* Canon of Ptol., the Astr.).

**3696** A.M., 303 B.C. Secular Games at Rome.

SABBATIC YEAR (23D).

**3697** A.M., 302 B.C.

THE TWENTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

**3698** A.M., 301 B.C. Battle of Ipsus (301 B.C.). Antigonus, aged 84, slain, and his army routed by Seleucus and Lysimachus. Onias dies; succeeded by Simon the Just.

"CXX. Olympiad. Pythagoras, Magnesian (Greek reads Magnes, and the Armenian adds ex Menandra, or ad Mæandrum, according to the conjecture of Mai), *Stadium*," 301 B.C. "In wrestling, Crasus (Keras, Gr.), the Argive, who tore off the hoofs of a bull."

**3699** A.M., 300 B.C. The Four Confederates now make anew a final partition of the Empire. They are the Four Horns of the He-Goat, or the Four Heads of the Leopard mentioned in the Prophecies of Daniel. To the League, thus and now made, all of their successors ever appealed in their contests, as to an original charter. It took effect in 300 B.C., 30 years after the death of Darius;  $3669 + 30 = 3699$ ;  $3699 + 2200 = 5899$ ;  $2200 + 30 = 2230$  Solar years = 2300

Lunar years (@ 354d.), and if Dan. viii. 14 is concerned with this particular line of figures then the year 1900 A.D. = 565 + 1335 will be GREAT in the annals of OUR RACE.\* The fact is certain, and the certainty is sure, that with this current decade the 2300 years of Daniel, and the 2520 years, and the 1260, and 1290, and 1335, in fact all the scales that measure Gentile Times, *as such*, run out, and it is equally agreeable to the plain promises of Jehovah to the Fathers, that thereafter the Golden Age begins, which is the Restitution, in which Jesus Christ will restore the Literal Sceptre to Israel and set up his personal reign of 1000 years on earth.

Verily, it is not the end of the world for which we look, but for a Sabbath of "Peace on Earth, Good Will to men," administered by the Prince himself, or "a Day of Judgment" in which those only who resist shall suffer loss.

This is the consummation devoutly prayed for by all who understand the form of sound words given in the Lord's own Prayer. Yet this period of judging the nations in righteousness, and the people in equity, is not the final "Day of Judgment," for *that*, as we apprehend the Scriptures, must follow the "Little Season," which itself follows the Millennium.

In the year 300 B.C. Seleucus founded the city of Antioch in upper Syria (he built 16 other cities of the same name, one of which is mentioned in Acts xiii. 14).

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\* Accurately 2300 Lunar years = 2231½ Solar; hence, the September Equinox of 1901 A.D. really begins the new century. See Table opposite page 206, Study No. Two.



This is Antioch the Great, the Mistress of the East. The Colossus of Rhodes also commenced in this year. finished in 12, after which it stood for 66 years !

First Plebeian High Priest at Rome. Euclid flourishes at Alexandria. Pyrrho founds the Sceptics, Epicurus the Epicureans. Bion, the philosopher, flourishes at Borysthenes. Athens refuses to receive Demetrius Poliorcetes.

**3700** A.M., 299 B.C.

**3701** A.M., 298 B.C. Secular Games at Rome.

Death of Cassander, King of Macedon. He is succeeded by Antipater. Pyrrhus, King of Epirus, espouses Antigone of Egypt, and returns to his dominions, whence he had been driven by the Molossi.

**3702** A.M., 297 B.C. "CXXI. Olympiad. Pythagoras, the second time." Alexander succeeds his brother, Antipater, in Macedon.

**3703** A.M., 296 B.C.

SABBATIC YEAR (24TH).

**3704** A.M., 295 B.C. Demetrius Poliorcetes retakes Athens, but Lysimachus and Ptolemy deprive him of all he possessed soon after.

THE TWENTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

**3705** A.M., 294 B.C. Timocharis of Alexandria observed March 9th, 4 hours before midnight, a conjunction of the moon with *Spica Virginis*. Demetrius puts Alexander of Macedon to death, seizes his dominions and reigns there 7 years.

**3706** A.M., 293 B.C. Secular Games at Rome.

"CXXII. Olympiad. Antigonus, Macedonian, *Stadium*." The first sun dial erected at Rome ; on the

Temple of Quirinus by Papirius Cursor. Seleucus of Syria builds Seleucia on the Tigris, and Babylon begins to depopulate into it.

**3707** A.M., 292 B.C. Death of Simon the Just, High Priest at Jerusalem. He was succeeded by his brother, Eleazer, who officiated 15 years. Simon was the last of the 120 Elders, or Men of the Great Synagogue, it having been founded, with Ezra at its head, to restore the Church and State, and collect the Holy Scriptures, which this Simon finished, by adding to the Canon, the Books of the Chronicles, Ezra, Nehemiah, Esther, and Malachi.

In this year Ptolemy Soter founded the Museum at Brachim, where the first part of the Alexandrian Library was stored. It came to hold 400,000 MSS., but was burned down in the wars of Julius Cæsar.

**3708** A.M., 291 B.C. Seleucus builds 40 cities, populating them from different nations.

**3709** A.M., 290 B.C. Fabius introduces painting at Rome. End of the Samnite war. Pyrrhus espouses the cause of the Tarentines against Rome.

**3710** A.M., 289 B.C. "CXXIII. Olympiad. Antigonus, the second time, *Stadium*."

SABBATIC YEAR (25TH).

**3711** A.M., 288 B.C. Secular Games at Rome. Colossus of Rhodes completed, a Statue of BRASS, 105 feet high ; Dedicated to the Sun. It stood but 66 years !

THE TWENTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

**3712** A.M., 287 B.C. Pyrrhus and Lysimachus take Macedonia from Demetrius.

**3713** A.M., 286 B.C. Demetrius dies in prison. Pyrrhus expelled from Macedon. Hortensian Law passed at Rome giving the decrees of the people the force of those of the Senate.

**3714** A.M., 285 B.C. "CXXIV. Olympiad. Philomelus, Pharsalian, *Stadium*." Dionysius, the astronomer of Alexandria, began his Era Monday, June 26th, 285 B.C. He was the first who closely approximated to the true Solar year (365d. 5h. 49m.); died in 241 B.C. The Scythians invade Bosphorus. Theocritus, the father of pastoral poetry, flourished.

**3715** A.M., 284 B.C. The Pharos of Alexandria finished in the first year of Ptolemy Philadelphus, who was associated with his father, Ptolemy Soter. It was the most famous lighthouse ever built, and accounted as one of the Seven Wonders of the World. Ptolemy Soter died the next year (283 B.C.) aged 84. Kingdom of Pergamus founded by Philetærus. In this year also the Serapeum, which held a part of the famous Library of Alexandria, was completed. It came to hold 300,000 volumes; to which Cleopatra added 200,000; and was burned by the Saracens in 642 A.D.

**3716** A.M., 283 B.C. Deaths of Ptolemy Soter, Demetrius Phalereus, Demetrius Poliorcetes, and Consul Metellus. Lysimachia destroyed by an earthquake. Gauls and Etrurians subdued. Secular Games at Rome.

**3717** A.M., 282 B.C. Timocharis observed November 9, 3½ hours after midnight, a second conjunction

of the moon with *Spica Virginis*. Seleucus Nicator declares war against Lysimachus.

SABBATIC YEAR (26TH).

**3718** A.M., 281 B.C. "CXXV. Olympiad. Ladas, Ægean, *Stadium*." Lysimachus defeated and slain in battle by Seleucus. Rise of the Achæan League; formed by the three Ionian cities, Patræ, Dyme, and Pharæ; lasts about 130 years. Seleucus enters Macedon to take possession of the kingdom, but is assassinated by Ceraunus. Antiochus Soter, his son, succeeds him in Syria. The Tarentine war.

THE TWENTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

**3719** A.M., 280 B.C. Ceraunus puts the children of Lysimachus to death and banishes Arsinoe to Samothracia. Pyrrhus passes into Italy and defeats the Romans near Heraclea. A Roman Legion seizes Rhegium by treachery. The Gauls invade Greece. Ceraunus slain.

**3720** A.M., 279 B.C. About this time, the 1999th year of the Ancient Hebrew Solar Cycle (1721 + 1999 = 3720 A.M.), Ptolemy Philadelphus purchased the freedom of 100,000 Jews, held in slavery in Egypt, at a cost of 600 talents, and wrote to Eleazar, the High Priest, for the loan of the Sacred books, and translators competent to render them into Greek.

Destruction of the Gauls under Brennus at Delphi. Pyrrhus passes into Sicily. Sosthenes king of Macedon.

**3721** A.M., 278 B.C. Secular Games at Rome. Eleazar complies with request of Ptolemy and sends the Pentateuch, or 5 books of Moses, to Alexandria

with 70 interpreters (72). Here they were translated at Pharos, as were afterwards the rest of the books of the Old Testament. This is the origin of that Bible, commonly called the Septuagint because it was begun or completed by the LXX. scholars.

**3722** A.M., 277 B.C. "CXXVI. Olympiad. Idæus or Nicator, Cyrenean, *Stadium*." The Scriptures returned to Jerusalem by Ptolemy, and Eleazar dies (*quam proximæ*). The Gauls settle in Galatia (Asia Minor). Death of Sothenes; succeeded by Antigonus Gonatus. Mago, the Carthaginian, assists the Romans against Pyrrhus.

**3723** A.M., 276 B.C. Idomeneus of Lampsacus, historian, flourished. Colotes, the Stoic.

**3724** A.M., 275 B.C. Pyrrhus defeated by Dentatus, Antiochus gains the name of Soter for his final defeat of the Gauls. Hiero II., Prætor at Syracuse.

SABBATIC YEAR (27TH).

**3725** A.M., 274 B.C.

THE TWENTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

**3726** A.M., 273 B.C. "CXXVII. Olympiad. Perigenes, Alexandrian, *Stadium*." Embassy from Ptolemy Philadelphus to Rome. Pyrrhus besieges Sparta. Secular Games at Rome.

**3727** A.M., 272 B.C. From the writings of Aratus (astronomer and poet), who flourished about 272 B.C., St. Paul quoted the expression, "For we are also his offspring" (Acts xvii. 28). Pyrrhus slain at the siege of Argos. Fall of Tarentum. Theocritus, poet, flourished.

**3728** A.M., 271 B.C. Hiero II., King of Syracuse.

**3729** A.M., 270 B.C. Death of Polemo the Platonic philosopher. Manetho flourished.

**3730** A.M., 269 B.C. "CXXVIII. Olympiad. Seleucus, Macedonian, *Stadium*." Silver first coined at Rome. C. Fabius Pictor and Gallus Consuls.

**3731** A.M., 268 B.C. Athens captured by Gonatus. Secular Games at Rome.

SABBATIC YEAR (28TH) AND JUBILEE (V.).

**3732** A.M., 267 B.C. The V. Post-Exilic Jubilee  $3536 + (4 \times 49) = 3732$  A.M. transacted under Manasseh, the High Priest. Ptolemy makes a canal from the Nile to the Red Sea.

THE TWENTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

**3733** A.M., 266 B.C. History of Dionysius Halic. ends; Timæus ends at the same period. All lower Italy subdued by Romans.

**3734** A.M., 265 B.C. "CXXIX. Olympiad. Philinus, Coan, *Stadium*. The pony two-horse chariot was added, and Philistiachus, the son of Macetus, conquered."

**3735** A.M., 264 B.C. The Arundelian Marbles composed and their records brought down to this date. First Punic war begins; lasts 24 years. The Romans now begin to carry their wars out of Italy. Gladiators first exhibited at Rome. Hiero makes peace with Rome.

**3736** A.M., 263 B.C. Secular Games at Rome. Death of Zeno (Eusebius). Eumenes I. ascends at Pergamus.

**3737** A.M., 262 B.C. Death of Philemon of the New Comedy, aged 97.

**3738** A.M., 261 B.C. "CXXX. Olympiad. Philinus,

the second time, *Stadium*." Manetho, the Egyptian historian, flourished. Antiochus, son of Soter, proclaimed king. Berosus of Babylon, the historian, flourished. The Romans won their first Naval battle. Surrender of Agrigentum. Battle of Sardis.

## SABBATIC YEAR (29TH).

**3739** A.M., 260 B.C. Duilius has the first naval triumph in November. The Sadducees arise; they derive their name from Sadok, president of the Sanhedrim.

## THE THIRTIETH "WEEK" BEGINS (DAN. IX. 24).

**3740** A.M., 259 B.C. Duilius defeats the Carthaginians off Mylæ. Scipio descends upon Corsica and Sardinia. Death of Zeno, according to Lærtius; Cleanthus succeeds.

**3741** A.M., 258 B.C. Secular Games at Rome. Sulpicius captures a few galleys off Sardinia and the Carthaginian sailors murder Hannibal in revenge!

**3742** A.M., 257 B.C. "CXXXI. Olympiad. Ammonius, Alexandrian, *Stadium*. The pony single horse was added, and Hippocrates, the son of Thessalus, conquered. The Greek is very different." Hanno and Hamilcar defeated near Ecnomus. Regulus lands in Africa.

**3743** A.M., 256 B.C. Defeat and capture of Regulus by Xantippus. Athens restored to liberty by Antigonus. Fourth Imperial Dynasty of China begins.

**3744** A.M., 255 B.C. War between Antiochus and Philadelphus. Great Carthaginian naval victory at Ecnomus.

**3745** A.M., 254 B.C. Palermo besieged by the Ro-

mans. About this time the Huns are first heard of; governed by Teuman. Romans complete a new fleet of 220 ships in seven months.

SABBATIC YEAR (30TH).

**3746** A.M., 253 B.C. The II. Calippic term (of 76 years) begins 3746-7 A.M., *i. e.*, 525 Olymp. throughout=its first year. Servilius and Sempronius sail for Africa, and lose 150 ships in a tempest. The Romans desist from naval expeditions. Secular Games at Rome. "CXXXII. Olympiad. Xenophanes, Ætolian, from Amphisia, *Stadium*."

THE THIRTY-FIRST "WEEK" BEGINS (DAN. ix. 24).

**3747** A.M., 252 B.C. Atratus delivers Sicyon. The Gauls besiege Mithridates IV. in his capital. Romans again prepare a navy.

**3748** A.M., 251 B.C.

**3749** A.M., 250 B.C.

**3750** A.M., 249 B.C. "CXXXIII. Olympiad. Simeilus, Neapolitan, *Stadium*. The Parthians revolted from the Macedonians, and the first Arsaces reigned, from whom the Arsacidæ." Peace between Antiochus and Philadelphus, the former repudiates Laodice and marries Berenice. Claudius Pulcher totally defeated by Adherbal; in a storm loses all his ships, and Rome again abandons the sea. Regulus sent to Rome to propose an exchange of prisoners; on his return he is tortured to death.

Arsaces revolts against Agathocles, Governor for Antiochus, and founds the Parthian monarchy, which disputed the Empire of the world with Rome for nearly five centuries, 229 A.D., when it became a Persian



Province. About the same time Theodorus, Governor of Bactriana revolted and declared himself king.

**3751** A.M., 248 B.C. Agis revives the laws of Lycurgus. Secular Games at Rome.

**3752** A.M., 247 B.C. Ptolemy Philadelphus dies of grief, aged 63, and Ptolemy Euergetes I. his son, succeeds to the throne of Egypt; reigns 25 years. Birth of Hannibal the Great.

SABBATIC YEAR (31ST).

**3753** A.M., 246 B.C. Laodice poisons Antiochus Theos, and assassinates Berenice and her son; she proclaims Seleucus Callinicus King. Euergetes makes war and becomes master of a great part of Syria. Hamilcar takes Eryx by surprise.

THE THIRTY-FIRST "WEEK" BEGINS (DAN. ix. 24).

**3754** A.M., 245 B.C. "CXXXIV. Olympiad. Alcidas, Lacedæmonian, *Stadium*." Leonidas restored at Sparta. Cleombrotus exiled. Atratus delivers Corinth.

**3755** A.M., 244 B.C.

**3756** A.M., 243 B.C. Secular Games at Rome.

**3757** A.M., 242 B.C. The Romans again prepare a fleet. Death of Gonatus Demetrius; his son succeeds at Macedon. War between Seleucus and Hierax; the latter victorious at Ancyra.

**3758** A.M., 241 B.C. "CXXXV. Olympiad. Eraton, Ætolian, *Stadium*. In boxing, Cleoxenus, the Alexandrian, in the circle of victory unwounded;" reported to have been an all-round athlete. Naval victory of Catulus over Hanno at Ægates. End of First Punic war. War with the Falisci. Agis executed at Sparta. Death of Eumenes at Pergamus; succeeded by Attalus.

**3759** A.M., 240 B.C. Comedies first acted at Rome. Cleanthes the Stoic starves himself.

SABBATIC YEAR (32D).

**3760** A.M., 239 B.C. Birth of Ennius, the poet. Eratosthenes made Librarian to Euergetes.

THE THIRTY-THIRD "WEEK" BEGINS (DAN. IX. 24).

**3761** A.M., 238 B.C. End of Libyan war. Hamilcar sent into Spain. Secular Games (*Ludi Sæculares*) celebrated at Rome. Hiero attends with 200,000 modii of wheat.

**3762** A.M., 237 B.C. "CXXXVI. Olympiad. Pytholes, Sicyonian, *Stadium*." Romans occupy Sardinia, and Carthage agrees to pay 1200 talents.

**3763** A.M., 236 B.C. The Temple of Janus shut, and Rome at peace for the first time since Numa.

**3764** A.M., 235 B.C. The Sardinian war begins, and the Temple of Janus opened. Continues open 206 years, *i. e.*, to 3970 A.M.

**3765** A.M., 234 B.C. Sardinia again invaded. The judicature of the *Centum viri* erected.

**3766** A.M., 233 B.C. "CXXXVII. Olympiad. Menestheus, Barcylite, *Stadium*." Secular Games at Rome.

SABBATIC YEAR (33D).

**3767** A.M., 232 B.C. Agrarian Law of C. Flaminius. Sardinia again invaded. Death of Demetrius of Macedon; succeeded by Antigonus, Guardian of Philip. Athens enters the League.

THE THIRTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

**3768** A.M., 231 B.C. Sardinia and Corsica reduced to a province. Divorce of Spurius Carvilius (first divorce known at Rome).

**3769** A.M., 230 B.C. Eratosthenes observed the obliquity of the ecliptic to be  $23^{\circ} 51' 20''$ . Apollonius Rhodius born (poet and third librarian at Alexandria). Teuta, Queen of Illyria, procures the murder of a Roman ambassador.

**3770** A.M., 229 B.C. "CXXXVIII. Olympiad. Demetrius, Alexandrian, *Stadium*." The first Illyrian war. Hasdrubal succeeds Hamilcar in Spain.

**3771** A.M., 228 B.C. Peace with Illyria. Roman ambassadors first appear at Athens and Corinth. Fortress of the Athenæum built. Cleomenes, King of Sparta, defeats Aratus. Secular Games at Rome.

**3772** A.M., 227 B.C. Carthagera in Spain built by Hasdrubal.

**3773** A.M., 226 B.C. Alliance between the Cisalpine Gauls against Rome led to a fierce 6-year war. Megalopolis enters the Achæan League. Seleucus Ceraunus succeeds to the throne of Syria.

SABBATIC YEAR (34TH).

**3774** A.M., 225 B.C. "CXXXIX. Olympiad. Jolaïdas, Argive, *Stadium*." Cleomenes restores the Agrarian laws of Sparta. Regulus slain. The Gauls defeated by Æmilius, his colleague. Q. Fabius Pictor, the historian, serves in the Gallic war. A famous Roman embassy now goes to Greece to deliver a copy of the Illyrian Treaty. The Corinthians invite the Romans by decree to take part in the Isthmian Games, and they are given the freedom of Athens.

THE THIRTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

**3775** A.M., 224 B.C. The Romans pursue the Gauls across the Po. Archimedes demonstrates the properties of the lever.

**3776** A.M., 223 B.C. Cleomenes, King of Megalopolis, is defeated at Sellasia by Antigonus, who takes Sparta. Antiochus the Great succeeds Ceraunus in Syria. Secular Games at Rome.

**3777** A.M., 222 B.C. Death of Ptolemy Euergetes. Succeeded by Ptolemy Philopater, who ruled 17 years. This year a violent earthquake threw down the Colossus of Rhodes, after it had stood for 66 years! and it lay in ruins until 672 A.D., when it was sold for old brass to a member of Our Race, who loaded it onto 900 camels and carted it off. A comet appeared in Aries 22 days.

**3778** A.M., 221 B.C. "CXL. Olympiad. Zopyrus, Syracusan, *Stadium*." Hannibal succeeds Hasdrubal in Spain. Conquest of Istria. Battle of Caphyæ; 3778 A.M. = 222-1 B.C. = 3540 A.M., *Modern Jewish*, =  $10 \times 354$ !

**3779** A.M., 220 B.C. End of the war with the Cisalpine Gauls. The military force of Rome now mustered at 700,000 foot and 70,000 horse. Death of Antigonus, King of Macedon; succeeded by Philip V., son of Demetrius. The history of Aratus ends; that of Polybius begins. Commencement of the Social war. Cleomenes dies in Egypt, and Agesipolis and Lycurgus are elected to succeed him.

**3780** A.M., 219 B.C. Lunar eclipse March 19th, 14h. 5m., total, 219 B.C., Mysia;  $1260 \times 3 = 3780$ ! Hannibal takes Saguntum. Second Illyrian war. Art of surgery introduced into Rome.

SABBATIC YEAR (35TH) AND JUBILEE (VI.).

**3781** A.M., 218 B.C. VI. Jubilee (Post-Exilic), Onias being High Priest. The Second Punic war begins.

Lasts 17 years. Hannibal crosses the Alps and invades Italy. Polybius records two memorable battles in the Spring of the third year of the CXL. Olympiad—the first between the Romans and Carthaginians in Italy (Ticinus), and the second between Antiochus and Ptolemy in Syria (Raphia). In the course of this same civil year 3781 A.M., there occurred an eclipse of the moon (Sept. 1st), which according to Polybius “terrified the Gallic auxiliaries.” It thus fell in the 4th year of the CXL. Olympiad. Sanius, the poet, flourished. Secular Games at Rome.

THE THIRTY-SIXTH “WEEK” BEGINS (DAN. ix. 24).

**3782** A.M., 217 B.C. “CXLI. Olympiad. Dorotheus, Rhodian, *Stadium*.” Romans defeated at Lake Thrasymene. Flaminius slain. Ptolemy attempts to enter the Temple at Jerusalem, but is prevented by the priests. On his return to Egypt he condemned all the Jews in his dominion to be trodden to death by elephants, but they were delivered by Jehovah.

**3783** A.M., 216 B.C. Hannibal winters at Daunia, and effects an alliance with Philip of Macedon. The Romans under Æmilius and Varro totally defeated at Cannæ. Rome was saved by Fabius Maximus, to whom Washington is often compared, being called the American Fabius. The Egyptians rebel against Ptolemy; the Jews take his part! Fabius Pictor sent as an ambassador to Delphi.

**3784** A.M., 215 B.C. Hannibal winters in Capua. Casilinum taken. Posthumius defeated and slain in

Gaul. Evander, the philosopher, succeeds in the Second or Middle Academy. Siege of Apollonia.

**3785** A.M., 214 B.C. Hannibal winters at Apulia. Birth of Carneades, founder of the New Academy. Hasdrubal the Bald defeated in Sicily by the Romans. Fabius retakes Casilinum. Syracuse besieged and the Romans turn it into a blockade.

**3786** A.M., 213 B.C. "CXLII. Olympiad. Crates, Alexandrian, *Stadium*. Carus, Elian, both in wrestling and in the Pancratium, conquers after Hercules, and is enregistered as the second from Hercules. (The Armenian reads 'in the Stadium and the Pancratium,' but this is a manifest error, since Crates conquered in the *Stadium*."

This year all the Chinese records were destroyed by Shee-hoangtee (some place it 246 B.C.). The Scipios make progress in Spain. Syphax sent against Carthage, but defeated by Masinissa. Secular Games at Rome.

**3787** A. M., 212 B.C. Tarentum surprised by Hannibal. Syracuse taken by Marcellus. Death of Archimedes. The two Scipios slain in Spain.

#### SABBATIC YEAR (36TH).

**3788** A.M., 211 B.C. Capua recovered by the Romans. Scipio, the younger, sent to Spain. The Ætoli-ans confederate with the Romans against Philip of Macedon. Attalus, King of Pergamus, joins the confederacy, and the Lacedæmonians sometime later.

THE THIRTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

**3789** A.M., 210 B.C. Agrigentum delivered to the Consul Lævinus. Sicily conquered and made a

province by the Romans. Hermippus of Smyrna, the peripatetic philosopher, flourished.

**3790** A.M., 209 B.C. "CXLIII. Olympiad. Heraclitus, Samian, *Stadium*." Tarentum recovered by Fabius Maximus.

**3791** A.M., 208 B.C. Marcellus slain in ambush. Hannibal relieves the siege of Locri. Lævinus defeats the Carthaginian fleet off Clypæ. Battle between Philip and the Ætolians near Elis. Secular Games at Rome.

**3792** A.M., 207 B.C. Battle of the Metaurus; Hasdrubal defeated and slain by Nero and Livius, the Consuls. Hannibal retires into Bruttium.

**3793** A.M., 206 B.C. Battle of Mantinea. The Carthaginians abandon Spain. Sotion, of Alexandria, critic; Appollonius, of Perga, mathematician; Zeno, of Tarsus, philosopher; Plautus, Archagathus, Evander, Teleclus, all flourish.

**3794** A.M., 205 B.C. Philopator dies; is succeeded on the throne of Egypt by his son, Ptolemy Epiphanes, at the age of 5 years, under the guardianship of the Roman Senate; he rules 24 years. Scipio made Consul, and determines to carry the war into Africa via Sicily. Mago lands an army in Italy. Lælius sent into Africa, who there confers with Masinissa.

"CXLIV. Olympiad. Heraclides, Salaminian, *Stadium*, (Armenian adds, 'From the Island of Cyprus,')" 205 B.C.

SABBATIC YEAR (37TH).

**3795** A.M., 204 B.C. Peace between Rome and Macedonia. Syphax secedes from Rome. Scipio lands

in Africa, and is joined by Masinissa. Cato, the Quæstor, brings Ennius, the poet, from Sardinia to Rome. Polybius said to have been born this year. A meteor of star form appeared, traversing from east to west points of the horizon (*Lubiniezki*).

THE THIRTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

**3796** A.M., 203 B.C. Philip and Antiochus form a league against Ptolemy Epiphanes. Scipio in the same day takes the two camps of Hasdrubal and Syphax, killing 40,000 and making 6,000 prisoners. Masinissa saluted as King by Scipio. Hannibal recalled to Africa. Peace proposed in vain. Secular Games at Rome.

**3797** A.M., 202 B.C. The fifth Imperial dynasty of China (Han) begins. Shower of meteoric stones in Italy. Philip, of Macedon, defeated by the Rhodians at sea, off Chios. Battle of Zama, in Africa. Hannibal totally defeated by Scipio. Judea submits to Antiochus the Great.

**3798** A.M., 201 B.C. The Carthaginians obtain peace on very ignominious terms. End of the Second Punic war. Rome confirmed in the dominion of Italy, Sicily, Sardinia, Corsica, the greater part of Spain, and in virtual control of North Africa. Triumph of Scipio, who receives the surname of Africanus.

"CXLV. Olympiad. Pyrrhias, Ætolian, *Stadium*. In the boxing of boys, Torchus (Gr. Moschus), the Colophonian, the only victor in the circle of boys. The Pancratium of boys was added, and Phædimus, the Alexandrian, conquered," 201 B.C.



**3799** A.M. 201-200 B.C. At the Autumnal Equinox of this year the moon rose so much eclipsed at Alexandria that it must have begun half an hour before (Hipparchus, recorded by Ptolemy). This eclipse has been verified by Page (see "New Light from Old Eclipses," pages 19-27), who located the middle of the eclipse at 5h. 17m. 17s., or more than half an hour, before sunset and moonrise for that day, September 22d, 201 B.C. See Scale, Study No. Ten, page 68, to obtain the accurate "over-laps"; 3799 A.M. ends in 200 B.C., and 200 B.C. (backing up from its own era) ends in 3799 A.M. Nevertheless, 3799 = 201-0, and 201 B.C. = 3798-9 A.M. The *Scale* is the best explanation, for it presents these complex facts to the *Eye!*

A comet appeared in Cancer, and Rome made war on Philip, king of Macedonia, pretending to take the Greek cities of the Achæan league under her protection. Sulpicius wins the battle of Octolopha.

**3800** A.M., 199 B.C. Villicus succeeds Sulpicius.

**3801** A.M., 198 B.C. Sidon captured by Antiochus, after the battle of Panius. Flaminius succeeds Villicus. The Achæans declare for the Romans against Philip. Books, with vellum leaves, introduced in lieu of parchment rolls, by Attalus, king of Pergamus. Earliest mention of the Sanhedrim. Secular Games at Rome.

#### SABBATIC YEAR (38TH).

**3802** A.M., 197 B.C. "CXLVI. Olympiad. Micion, Bœotian, *Stadium*." Sparta and Bœotia declare for the Romans. Interview of Philip and Flaminius,

Death of Attalus, king of Pergamus; Eumenes succeeds him. Romans send two Prætors to Spain. Battle of Cynoscephalæ. Philip totally defeated.

THE THIRTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

**3803** A.M., 196 B.C. Hannibal joins Antiochus. Thracian Chersonese seized. Treaty between Philip and the Romans ends the war. Roman embassy to Antiochus the Great. Greece declared free. Conspiracy of Scopas punished. A comet recorded.

**3804** A.M., 195 B.C. Flaminius makes war against Nabis of Sparta. Cato in Spain. Argos liberated. Death of Eratosthenes. Apollonius Rhodius succeeds as librarian at Alexandria. Birth of Terence.

**3805** A.M., 194 B.C. Rome makes war on Antiochus King of Syria. A comet appeared, and a shower of meteors fell in Italy. Sparta and Hither Spain subdued by the Romans. Hannibal made Prætor of Carthage.

**3806** A.M., 193 B.C. Masinissa harasses the Carthaginian commerce. Embassy of Antiochus to Rome fails; Hannibal retires to him and urges an attack upon Italy; 243,704 effective men in Rome. Secular Games at Rome.

"CXLVII. Olympiad. Agemachus, Cyzicene, *Stadium*. In wrestling, Clitostratus or Clistostratus, the Rhodian; who conquered only by grasping or twisting the neck."

**3807** A.M., 192 B.C. Attilus sent into Greece. Nabis defeated by Philopœmen. Lacedæmonia joins the Achæan League. Antiochus gives his daughter Cleopatra to Ptolemy Epiphanes, King of Egypt,

with Cœle-Syria, Phœnicia, Judea, and Samaria as dowry.

**3808** A.M., 191 B.C. Earthquakes at Rome for 38 days. Antiochus goes to Greece, Romans declare war against him, and soon defeat him at Thermopylæ. Cato Military Tribune. Interview of Hannibal and Scipio at Ephesus. Antiochus defeated at sea retires to Phrygia.

#### SABBATIC YEAR (39TH).

**3809** A.M., 190 B.C. Lucius Cornelius Scipio became consul, with Caius Lælius as colleague (190 B.C.). Scipio Africanus became his Legate or Lieutenant, and the two led the first Roman army that ever entered Asia across the Hellespont. The disastrous defeat of Antiochus at Magnesia, quickly followed, for which Scipio, the Consul, got the title of Asiaticus, his brother Africanus was not in the battle, being sick at Sardis, nor was Hannibal, who fled to Crete. Thus ended the Antiochian war.

Now there were great irregularities in the Roman Calendar at this time, for instance: Livy states that in this consulship, "during the Apollinarian Games, the 5th day before the ides of Quintilis (July 11th), in the day time, when the sky was serene, the light was obscured by the passage of the moon over the sun's disc. This solar eclipse took place by astronomical computation on March 14th, 190 B.C. (4524 J.P.). According to Numa's Calendar, then in use, the intervening time (March 14th to July 11th) was 117 days, or according to present computation 119 days! Here then was a variation of nearly 4 months be-

tween the solar year and that of Numa." This can be accounted for only by irregularities of intercalation, which had been growing during the past 260 years, and which continued to be more or less serious for 145 years longer, after which time the new Julian Calendar of Julius Cæsar went into effect ( $3549 + 260 = 3809$ ;  $+ 145 = 3954$  A.M., *q. v.*, severally; see also 3811 A.M., as to Mr. Page's location of Livy's eclipse).

THE FORTIETH "WEEK" BEGINS (DAN. IX. 24).

**3810** A.M., 189 B.C. "CXLVIII. Olympiad. Arce-silaus, Megalopolitan, *Stadium*." The Ætolians submit to Rome; Consul Manlius reduces the Gallo-Greeks in Galatia, 565 A.U.C.

**3811** A.M., 188 B.C. Eclipse of the sun, July 16th, 188 B.C. Mr. Page, in "New Light from the Old Eclipses" (page 55), thinks this to have been the eclipse referred to by Livy as occurring 5 days before the ides (11th) of July (Book XXXVII. c. 4, compare c. 1), and on this premise calculates that Numa's calendar was correct at this time to within 5 days of our solar time. But Dr. Jarvis, following Petavius, places Livy's eclipse on March 14th, 4524 J.P. (3809 A.M., *q. v.*), which was (190 B.C.) the Consulate of Scipio and Lælius, according to the Fastes and Capitoline Marbles. This is a question not as to these eclipses as facts, but as to the *identification* of the one referred to by Livy; now the location of the Consulate, of course, settles the matter, and thus the error in the Roman Calendar at this time. If Mr. Page is right the calendar was but 5 days out, and the error increased till Cæsar's time; if Jarvis is correct, the

error was some 119 days and held on with regular fluctuations till Cæsar's day. Both eclipses as located are accepted as facts, the identification of Livy's eclipse going with the *Consulate* of Scipio and Lælius (see 3809 A.M.). We believe that Dr. Jarvis is correct, in this identification, and that Mr. Page blundered.

Philopœmen compels the Lacedæmonians to renounce the laws of Lycurgus. Treaty with Antiochus completed. Hannibal takes refuge in Crete. Secular Games at Rome.

**3812** A.M., 187 B.C. Antiochus the Great slain in the temple of Belus (Media); Seleucus Philopater succeeds him in Syria. Scipio Africanus banished from Rome, retires in disgust to Liternum.

**3813** A.M., 186 B.C. The Bacchanalian Society suppressed. Marcius defeated by the Ligurians. Artaxata (in Armenia) built.

**3814** A.M., 185 B.C. Diogenes of Babylon, Stoic. "CXLIX. Olympiad. Hippostratus, Seleucian (Armenian adds, 'from Pieria') *Stadium*."

**3815** A.M., 184 B.C. Cato Censor. War between Eumenes and Prusias. Philip sends his son, Demetrius, to Rome to conciliate the Senate. Hannibal abandons Crete and takes refuge with Prusias King of Bithynia. Death of Plautus.

SABBATIC YEAR (40TH).

**3816** A.M., 183 B.C. Very large comet, 80 days (see Lubiniecki and Hevetius). The stars appeared in China in the day-time, 182 B.C. Hannibal dies at the court of Prusias. Scipio Africanus dies. Philopœmen put to death by Dinocrates. Transalpine

Gauls march into Italy. Demetrius pleads for his father before the Senate. Secular Games at Rome.

THE FORTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

**3817** A.M., 182 B.C. The Lacedæmonians re-enter the Achæan League.

**3818** A.M., 181 B.C. Ptolemy Philometor succeeded to the throne of Egypt at the age of 6 (ruled under his mother's guardianship 7 years, then 4 years alone. He was then expelled by Physcon for 7 years; but the Romans arbitrated his restoration and he reigned thereafter 17 years, until his death, 35 years in all).

"CL. Olympiad. Onisicratus, Salaminian, *Stadium*." The plague rages at Rome. Demetrius unjustly accused by his brother, Perseus, is put to death by order of Philip, his father.

**3819** A.M., 180 B.C. The Villian Law, as to ages required for admission to public office, enacted at Rome. The Ligurians transported to Samnium.

**3820** A.M., 179 B.C. Death of Philip of Macedon. Perseus, his son, succeeds. Numa's books, found in stone coffin at Rome, forgeries according to Livy.

**3821** A.M., 178 B.C. Secular Games at Rome. Manlius at war in Istria.

**3822** A.M., 177 B.C. "CLI. Olympiad. Thymelus, Aspendian, *Stadium*." The III. Calippic term of 76 years begins (3822-3 A.M.), *i. e.*, the 1st year covering 601 Olymp. throughout. Wars in Istria and Sardinia completed.

SABBATIC YEAR (41ST).

**3823** A.M., 176 B.C. The 137 year of the Era of the Seleucidæ, which began in the Autumn of 3687 A.M.,

*q. v.* In it Seleucus sent his son, Demetrius, to Rome for education, and in exchange for his brother, Antiochus, who had been held there 14 years as an Hostage. But Heliodorus, the Treasurer, finding both heirs absent, poisoned Seleucus and seized the Kingdom of Syria. Antiochus, hearing of the matter at Athens, on his return home, applied to the King of Pergamus, with whose help he suppressed Heliodorus, and got quiet possession of the throne, calling himself Antiochus *Epiphanes*. He became "*Illustrious*," however, only for his persecution of the Jews.

#### THE MACCABEAN CHRONOLOGY.

Here, therefore, beginneth the First Book of Maccabees, *vide*, chapter i. 1-10. Now in those days many bad men in Jerusalem endeavored to make a covenant with the Heathen, and they went to this King and effected their purpose (I. Mac. i. 11-13). Meanwhile Cornelius Scipio died, and the Consul Petillius was slain by the Ligurians. Heraclides, the historian, called Lembus, and Agarthacides, fl.

THE FORTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

**3824** A.M., 175 B.C. In this, the 138th year of the Seleucidæ, Antiochus Epiphanes displaced Onias, the High Priest, from his office, and sold it to Jason, his brother, who prevailed upon the King to send Onias to Antioch as a prisoner, where he was held for 5 years, while Jason erected a Gymnasium and Ephebiæ at Jerusalem to train up Jewish youths after the manner of the Greeks! (I. Mac. i. 14-15). A great earthquake in China. Pestilence at Rome. The Bastarnæ enter Dardania at Philip's invitation, exciting Roman jealousy.

**3825** A.M., 174 B.C. An eclipse of the Moon (7 digits) at Alexandria, on the 1st of May, 174 B.C., recorded by Ptolemy, the Astronomer, as occurring in the 7th year of Ptolemy Philomentor, in the 574th year of Nabonassar, on the 27th day of Phamenoth (Philomentor's 1st year began in 3818 A.M., *q. v.*). Cato's embassy to Carthage. Three ambassadors from Rome to Perseus. Ennius finishes the 12th book of his annals. Attalus, of Rhodes, flourished.

In this 139th year of the Seleucidæ, Jason introduced Heathen rites into Jerusalem, and sent 300 Drachms to Tyre to be expended in sacrifices to Hercules at the Quinquennial Games, but the Tyrians used the money to repair their fleet (I. Mac. i. 15-21; II. Mac. iv. 12-20; Joseph. Antiq. XII. 5. 1). Comet (Hevetius and Cœsius).

**3826** A.M., 173 B.C. In this 140th year of the Seleucidæ, was born Antiochus Eupator, the son and heir of Epiphanes, who went to Palestine to prepare for a descent upon Egypt (II. Mac. iv. 21, 22; Joseph. Ant. XII. 5. 1, XV. 3). Secular Games at Rome. "CLII. Olympiad. Democrates, Megarean, *Stadium.*"

**3827** A.M., 172 B.C. In this 141st year of the Seleucidæ, Jason sent his brother, Menelaus, with tribute to Antioch, where he bought the High Priesthood of Antiochus, upon which Jason fled to the Ammonites. But the purchase money not being forthcoming at once, Menelaus was summoned back to Antioch to answer for it. The King, in the meantime, went to subdue a revolt in Cicilia. Comet recorded in China (Hevetius). Eumenes excites the Senate



against Perseus. Carthage complains against Masinissa. The Bœotian League dissolved. Terence fl.

**3828** A.M., 171 B.C. The 142d year of the Seleucidæ. Menelaus now got his brother, Lysimachus, to sell the Golden Vessels of the Temple, and thus procured his freedom. He then bribed Andronicus to slay Onias, who had reproved him for his apostacy and sacrilege. But on his return, Antiochus slew Andronicus in the same place, and the enraged Jews in Jerusalem slew Lysimachus (II. Mac. iv.). Antiochus made his first descent upon Egypt in this year (I. Mac. i. 16-19). The Second Macedonian war begins. Ambassadors from Perseus sue for peace in vain. Licinius winters in Bœotia. Ptolemy's generals defeated by Antiochus between Pelusium and Mount Casias.

**3829** A.M., 170 B.C. The 143d year of the Seleucidæ. Antiochus, having wintered at Tyre, makes a second descent upon Egypt and penetrates to Memphis; but a false rumor of his death occurred, Jason, with 1000 men, returned to Jerusalem and drove Menelaus into the castle, exercising great cruelties on his adversaries. This news at once brought Antiochus back to Palestine and to Jerusalem with all speed, where he slew 40,000, sent many into captivity, was conducted into the Holy of Holies by Menelaus, defiled the Altar by the sacrifice of a sow, and the Temple by sprinkling it with the broth thereof. So he returned to Antioch with the treasure of which he had gutted the city (I. Mac. i. 20-24; II. Mac. v. 11-16). As for Jason, he fled, on, a wanderer thence-

forth, and finally died a vagabond in Lacedæmonia; but Antiochus made his third descent upon Egypt at once, and to complete the year's work he defeated the Alexandrians at sea, and marched by land straight to their city, but could not take it. An irruption of the Tartars into China. Paper invented in China this year. Unsuccessful attempt of Hostilius to penetrate into Macedon.

SABBATIC YEAR (42D) AND JUBILEE (VII.).

**3830** A.M., 169 B.C. The 144th year of the Seleucidæ. So Epiphanes returned to Antioch for the Winter. Now it was the VII. Post-Exilic Jubilee year  $3536 + (6 \times 49) = 3830$  A.M., and Jehovah gave Jerusalem a last chance to repent, for it was left to itself throughout its duration. Nevertheless its iniquities were not abated, and so its day of grace expired! Albeit there was mourning in the land throughout that year (I. Mac. i. 25-28!).

In the meantime the Alexandrians applied to Rome for assistance. Their ambassadors reached the Imperial City that very Winter, and in the Spring thereof, to wit: "on the 3d of the nones of April," the Legates left Rome and went direct to Alexandria, to confer there with Ptolemy.

But Antiochus, leaving Syria much later than usual in that he delayed to perfect his plans for a siege, did not reach Egypt until Summer had well advanced. In this *fourth* descent he made straight for Alexandria, but when he had come within 4 miles of the city he was met by the Roman Legates, who ordered him to quit Egypt, which he did forth-

with, and went straight back to Antioch. Now this was the IX. year of the Cycle, Table *i*, and therefore intercalary! which fact serves to add to the explicit correctness of our chronological location. At the end of such years the Jews floated the two years (Solar and Lunar) together as nearly as possible. Now the reference to this intercalary period in which the "two years fully expired" is found in I. Mac. i. 29, and secular history corroborates the matter to the full, for the year was no sooner over than Antiochus unbottled the wrath he had been meditating to vent upon Jerusalem ever since he received his rebuff from the Romans. (Polyb. Legat. 92; Vell. Palerc. i. 10; Vol. Max. vi. 4; Justin. Hist. XXXIV. 3). Maricus penetrates into Macedon. Perseus abandons Dium.

"CLIII. Olympiad. Aristandrus, Lesbian (Armen. adds, ex Antissa), *Stadium*." 169 B. C.

THE FORTY-THIRD "WEEK" BEGINS (DAN. IX. 24).

**3831** A. M., 169-8 B. C. The 145th year of the Seleucidæ. Epiphanes sent Apollonius with 22,000 men, to complete the ruin of the city, who arrived the very first week of the year, and, upon the next Sabbath (8th of month), slew all the men they could find, enslaved such of the women and children as they desired, spoiled the city, burnt much of it, demolished the walls, and with the ruins built a strong fort commanding the Temple on Mount Acra. There they stored the spoil. Now, as the people no longer dared to worship, the Temple was deserted, and all who could, fled from the city, leaving it in the hands of strangers (I. Mac. i. 30-53).

In his determination to extirpate the Mosaic religion, Antiochus next issued a decree enforcing heathen worship throughout his dominions, and sent old Atheneus to execute his orders in Judea. Therefore, on Tuesday, the 15th of the 3d civil month (Dec.) he dedicated the Temple to Jupiter Olympus (in the 1st year of the CLIII. Olympiad!=609 Olymp.=169 B.C., the 145th year of the Seleucidæ having just begun, *i. e.*, 3687 to 3831 inclusive=145; which year, from October 4th, 3831 A.M., extends to October 4th, 3832 A.M. (I. Mac. i. 54-58).\*

And on that day they set up "the abomination of desolation" upon the altar. Therefore Antiochus Epiphanes has in all ages been regarded as a type of Antichrist, and the persecution of the Jews as foreshadowing the Antichristian persecution which the Christian church is to endure in the last days. The Prophecy of Daniel xi. 21-45, glides imperceptibly from speaking of Antiochus to speak of Antichrist, and this is so, whether we regard Antichrist as a System, or as an Individual yet future.

Now on the 25th day of that month, which was Friday, they sacrificed upon the idol altar which was upon the Altar of God, and slew certain women who had obeyed the laws of God "and there was very

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\* For an important discussion of Josephus' reference to this desecration, as falling "on the CLIII. Olympiad" (Joseph. Antiq. XII. vii. 6), see 3688 A.M., present Study, where it will also be seen that 148 Seleucidæ ends, three years later, on the CLIV. Olympiad. It was a peculiarity of the Seleucic Scale that its years, by *quads* (4) overlap parts of two *Stadium* years.

great wrath upon Israel" (I. Mac. i. 59-64; II. Mac. vi. 18-31, xiv. 37).

Then arose Matthias and his 5 sons, the Maccabees, and stood up for Jehovah (I. Mac. ii. 1-24), also they slew the king's messengers and fled unto the mountains (25-30); all of this was in the 3d month of the year. And on the 5th day of the 3d month, which was a Sabbath, many were slain by their pursuers because they would not fight thereon (31-38), *wherupon they after that DECREED that they would resist their enemies, and fight, EVEN ON THE SABBATH DAY, for verily the cause was the Lord's own, and He prospered them (39-49)!*

By examining the Harmonized Scale of Time, page 72, we are able to identify the particular year under consideration, for in it occurred, as all historians and chronologists of note agree, the battle of Pydna, at the Summer Solstice of 168 B.C., in the 156th year of the Philippic era (3676 A.M. + 155 = 3831 A.M., in which 3676 being 1 of the era 3831 is 156). Here the Romans defeated Perseus and destroyed the Macedonian monarchy. The day *before* the battle C. Sulpicius Gallus, a Tribune of the 2d Legion, and the first Roman astronomer on record, came to General L. Æmilius Paulus, the Consul, and warned him of a total eclipse of the moon for that night (June 21st, 8h. 2m., Macedonia, 168 B.C.). This was published to the Roman army, but to the Macedonians, not forewarned, it portended what occurred—the end of their kingdom (Livy, Justin., Val. Max., Plutarch in Æmilio, etc.).

Now as 3676 A.M. was the 1st on the Philippic Era, 3676 A.M. + 11 = 3687 A.M., was the 12th thereon; but the 12th of the Philippic was the 1st of the Seleucidæ. Hence (3687 + 144 =) 3831 A.M. was 145 of the Seleucidæ. But we have shown above, that it was also the 156th of the Philippic era on which the battle of Pydna is recorded to have occurred. Therefore 156 of the Philippic Era was 145 of the Seleucidæ.

N. B.—This year (3831 A.M.) stands midway between the important years 3699 A.M. and 3963 A.M., *q. v.*, the dominant factor being 66 years ( $2 \times 66 = 132$ ) and repeating itself here and there all through the era. The Prætor Anicius subjects Illyria in 30 days. Flight and surrender of Perseus to Æmilius. Secular Games at Rome.

**3832** A.M., 167 B.C. The 146th year of the Seleucidæ. Matthias, having given good counsel to his sons, died in this year (I. Mac. ii. 49–70), and Judas Maccabeus rose up in his stead (I. Mac. iii. 1–26; II. Mac. viii. 1–4). He took his acrostic motto from Exod. xv. 11. MI-CAMO-KA BAELIM, JEHOVAH, M. C. K. B. I. “*Who is like unto Thee among the Gods, O Jehovah?*” whence he and his followers are known and honored. In this year Antiochus Epiphanes celebrated the festal games with almost incredible splendor and luxury at Daphne, near Antioch, in Syria; described by Polybius in Athens, v. 4, x. 10, Ussher, pp. 331–332. In the meantime Judas gathered a Jewish army and commenced his victories by defeating and slaying Apollonius, and

routing a Syrian army under Seron (I. Mac. iii. 9-26). Macedonia divided into provinces. Seventy towns in Epirus destroyed; 1000 principal Achæans exiled to Rome for 17 years, Polybius among them. First library opened at Rome, stocked with books taken from Macedonia. Census of Rome, 327,032:

**3833** A.M., 166 B.C. The 147th year of the Seleucidæ. In it Antiochus departed on his expedition to the Euphrates (I. Mac. iii. 27-37), and Judas gained a great victory over Gorgias (38-60, iv. 1-27), on the day before the Sabbath, so they did not press their advantage by a close pursuit (II. Mac. viii. 1-27), and the day after the Sabbath they divided the spoil (II. Mac. viii. 28). A globe of fire recorded. Prusias visits Rome. Eumenes forbidden to enter. Terentii 'Andria.'

**3834** A.M., 165 B.C. The 148th year of the Seleucidæ, in which Judas again defeats Lysias (I. Mac. vi. 28-35), and then went up to cleanse and re-dedicate the Sanctuary (36-51). Now, on the 25th day, Tuesday, of the 3d civil (IX. Sacred) month, (Casleu) the Anniversary of the setting up of the Abomination, they re-dedicated the temple, and ever after that, from year to year, on the 25th, and for the space of 8 days, they kept this feast, near the time of Winter Solstice (52-61; compare John x. 22).\* And now began the wars of Judas with Esau, in Idumea, and with the surrounding nations, and for

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\*The student is referred to (that interpretation of Josephus, which places this rededication 1 year too far down the Olympic Scale found under) 3688 A.M. Josephus makes 145 and 148

that whole year and unto the next, he was victorious (I. Mac. v. 1-68). N. B.—The expression in II. Mac. x. 3, “After two years” has caused no little trouble, as the plain reading in I. Mac. i. 54, iv. 36-61., covers three years for the actual presence of the Abomination on the Altar. Two explanations are at hand: *1st.* The *two* years should read *three*, there having been a mistranscription, nor should it surprise any one to find such occasional errors (similar to typographical errors in many of our Bibles) now and then in the Apocrypha, or even in the Canon itself. *2d.* The explanation, however, which we, as Chronologists, offer, avoids even such a necessity here, in that we take the expression “after two years” (taken in connection with verse 6, just below it) to be a chronological one, intended to fix the year of the Dedication as one that followed an intercalary year, as 3834 A.M. certainly did, it being XIII. (table *m*) in the Cycle! Hence, as by means of the intercalary month at the end of the XII. year, two years (Solar and Lunar) expired together, so we regard this odd clause as of exactly

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Seleucidæ correspond respectively to years in CLIII. Olympiad, and CLIV. Olympiad, which they do not upon the Era of Contracts, in use by the Jews of *his* day, but the Seleucidian years, referred to in Maccabees, are all to be estimated on a Scale whose origin is 1 year higher up the stream, so that the whole 3-year Era of desecration properly fell in CLIII. Olympiad, 1st to 4th year thereof! The number 153 is an odd one, all along the Scale, and we have caught many great fishes with that mark on it. And why should we not, seeing it is the number of numbers, even a net full?



the same force as that found in I. Kings ii. 39, and already explained in Study No. Five, page 16. And the expression is a little varied "at the end of three years," *i. e.*, at the end of a 3-year subdivision of the Cycle, at which "two full years" ended or floated together. A similar expression is found in Acts xxiv. 27, where, as a matter of fact, Paul was in duress to the end of the year 4058 A.M., the expression is "when two years were fulfilled!" *i. e.*, at the end of days! *i. e.*, of intercalary days! But more on each of these matters in their appropriate places; in the meantime we proceed:

Now, in this same year, 3834 A.M., which was the 148th of the Seleucidæ, was fought the battle described in II. Mac. x. 24-38, it being specified as "upon the *fifth* day," which we opine to have been Friday, the 5th day of the 4th civil month. In the next month, "not long after," Lysias was defeated and taught an important lesson (II. Mac. xi. 1-12); whereupon, in the month Dioscorinthius (Feb.-March) he wrote the letter set forth in II. Mac. xi. 13-21 and later in Xanthicus (April), the King wrote a letter II. Mac. xi. 22-33, as did also the Romans (verses (34-38). Sundry events then followed (II. Mac. xii. 1-31), and after Pentecost (this year on Sunday, the 7th of the 9th civil month), Judas defeated Georgias on Friday, the 12th, and on the "Seventh day," *i. e.*, the *next* day, which was a 7th or *Sabbath*, the 13th day of the month, they purified themselves and kept the Sabbath, but on Sunday, when they came to bury the dead Jews—behold all of them were such

as had put their trust in other Gods, and had images, and things consecrated to the Idols (probably such relics and vain "things" as modern Roman Catholics place their trust in) upon their persons, and with this great lesson the record of the year ends (II. Mac. xii. 32-45).

"CLIV. Olympiad. Leonidas, Rhodian, victor in the triple contest—rendered in the Milan version, 'triplici in certamine victor;' in the Venice-Armenian version: 'Triplicator.' One who conquered in all three courses, the Stadium, Diaulum and the Dolicum—the course, the double-course and the quadruple course,'" 165 B.C. Terentii 'Hecyra.' The Romans enter Achaia.

**3835** A.M., 164 B. C. The 149th year of the Seleucidæ. Now, about this time, Antiochus failed in his attempt to surprise Elymais, and returned in great heaviness to Babylon, where news came to him of the defeats of Lysias, and he was stricken with a dire disease and with remorse, and admitted his errors, and sent his regalia to his son Antiochus; and so he died at Tabæ in Babylon, in the 149th year of the Seleucidæ (I. Mac. vi. 1-16; II. Mac. ix.), and Antiochus Eupator (aged 9 years) reigned in his stead (I. Mac. vi. 17.). But the garrison in Acra was a dangerous and perpetual menace (verse 18). In this year also, rumor reached Judas that Antiochus Eupator, the new King, was preparing to come into Judea, with great power, and was seeking alliances far and near. Menelaus also joined him against his own country, but at the instigation of Lysias he was

buried in ashes. Then Judas resolved to be ahead of Antiochus, so he took the initiative, and after fasting 3 days, made so successful a night attack upon the camp of the Syrian army that they departed from the borders of Judea, and tried to take the small places and "holds" in the region round about (II. Mac. xiii. 1-21). Meanwhile Judas returned to Jerusalem and made preparations to besiege the Tower of Acra. Sulpicius Gallus is sent to Asia to watch Eumenes.

**3836** A.M., 163 B.C. The 150th year of the Seleucidæ. So Judas besieged the Tower for the whole of that year, during which Eupator raised and recruited a large army, and gathered many allies from beyond the sea, and hired soldiers and elephants (I. Mac. vi. 20-30). Now the army of Eupator went through Idumea and pitched against Bethsura which they besieged the second time until the *Intercalary* days ended the year! (I. Mac. vi. 31). "Many days" here refers to the month of Ve-Adar, with which this civil year, *the last of the Cycle*, table *o*, ended, and clears up another point of vast importance in the Chronology of the Maccabees. For right here, in so far as the Book of the Maccabees are concerned, (verse 31) the record of a new year, *not heretofore detected*, begins, to wit: (3837 A.M., *q. v.*).

But in the meantime, soon after the 150th year of the Seleucidæ began, Demetrius who had escaped from Rome (through the connivance of Polybius) had come to Syria, and begun to reign at Iricopolis, giving out that he had been sent by the Senate of Rome (I. Mac. vii. 1-2). Secular Games at Rome.

The siege of Bethsura was brought to a close in view of the Sabbatic year which drew on, rather than in it, and the transfer of Eupator's attention to the Sanctuary occurred at this same period, to wit: in the intercalary days (*Ve. Adar*). The account is necessarily somewhat confused, owing to there being several parties concerned in this struggle for power, to wit: two rival kings of Syria, the Bethsurans, and the Jews. But no exception can be taken to the Chronology of the Maccabees. The three distinct references to the Intercalary days found in the account locate their overlapping dates without appeal, as we shall now see.

SABBATIC YEAR (43D).

THE KEY OF HISTORY.

THE *A QUO* OF THE MACCABEAN ERA.

*Sabbath, the 13th of Adar, 151 Seleucidæ.*

**3837** A.M., 163-2 B.C. The 151st year of the Seleucidæ. CLIV. 3 Olympiad. Hipparchus begins his astronomical observations at Rhodes and observes the Autumnal Equinox, September 27, 163 B.C. (*i. e.*, Sun on the meridian at noon, but the Sun entered Libra 4 days *earlier*, as it still does!)

Now when the Bethsurians sallied out and burned the engines of the King, Judas lifted the siege of the Tower of Acra and pitched over against Eupator's camp, in the first month of the civil year, and there they fought a great battle, though after all an indecisive one (I. Mac. vi. 31-46). After which the Jews withdrew and shut themselves up in Jerusalem. closely followed by Eupator's army (verses 47-48).

But with the Bethsurians Eupator made peace the second time (II. Mac. xiii. 22) for it was now the Sabbath year of rest (I. Mac. vi. 53, note *especially!*), and they had been too much occupied with war during the preceding "6th year" to lay in any victuals (verse 49);  $3830 + 7 = 3837$ , thus Sabbath, 3830 being both a Sabbath and Jubilee year as explained under 3536 A.M., *q. v.* Now all of this Chronological harmony, coming thus to bless faithful study of the ever faithful Word of God, is worthy of our deepest admiration and gratitude. There are no errors here because those who wrote the record were true men standing for the honor of Jehovah, and they merely stated facts as they occurred. History written by the actors themselves naturally possesses a value not to be compared with that sought out, albeit by the very best of scholars, concerning times and people far remote. That of the Maccabees bears upon its very face, when measured, now at last, by the principles of a true interpretation, the full stamp of absolute accuracy. The facts we are permitted to adjust lend credence that can never more be shaken, and the permission comes from the God of the Maccabees!

The identification of this particular year, the 151st of the Seleucidæ (163-2 B.C.) as SABBATIC, thus explicitly set forth in the Book of Maccabees, is in absolute harmony with our own recovered Jubilee Scale, *and verifies the location of every other year related to it!* For instance, the capture of Jerusalem by Herod the Great, which Josephus records to have occurred upon

a Sabbatic year, must be some multiple of 7 years down the same scale, and "the acceptable year" of the Lord be found to be both a Jubilee, and a Sabbatic year upon it (see Study No. Twelve, page 139).

Let us, therefore, continue: So the King took Bethsura, and garrisoned it, but he besieged the Sanctuary many days without success, for the Jews were always desperate fighters, and invincible when right! But it is not to be wondered at that the supplies were short after *such* a week of years as had transpired since the Jubilee (I. Mac. vi. 50-54). So when the siege had lasted a long season news came that Philip had come back from the East with traitrous intentions, so a peace was hastily made and a Covenant offered, which the Jews accepted (II. Mac. xiii. 23-26). But Eupator, having taken an oath and having been admitted into the city, broke it at once, and ordered the wall to be pulled down, after which he hastened to Antioch where Philip was master and took that city by storm (I. Mac. vi. 53-63). But his soldiers began to fall away to the new King and at length the whole army of Eupator deserted, delivering up Eupator and Lysias to Demetrius, who put them to death, and began to reign (162 B. C.) as Demetrius *Soter* (I. Mac. vii. 3-4). Now he was no sooner set upon his throne than the traitors among the Jews besought his assistance; and he appointed Alcimus High Priest (I. Mac. vii. 5-7), all of which was duly reported to Judas (compare II. Mac. xiv.\*

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\*The expression "after three years" (verse 1 of II. Mac. xiv.) taken in connection with verse 4, shows that the same year is

1-11) but Demetrius sent Alcimus with Bacchides, to Jerusalem where he did great injury (I. Mac. vii. 8-25). Then Demetrius sent Nicanor with an army against the city, but his purpose to destroy Judas by deceit being frustrated, he left Jerusalem blaspheming; and Judas followed him with a small force and utterly defeated his army and slew him upon the 13th day of Adar, *which was the Sabbath day!* (compare I. Mac. ii. 41; also see Study No. 8, page 115, where the siege of Jericho ended on a Sabbath!) Therefore the Jews, to this very day, yearly keep this anniversary as a day of great gladness (I. Mac. vii. 26-50). The battles of the Sabbaths of this period of the Maccabees are the exceptions that prove the truth of the True Chronology. It will be noticed, by those who have followed our Studies closely, that (although we have now come down the Hebrew Chronicles for 3837 years, and identified an innumerable number of recorded dates by detecting their *week* days upon their proper *years*) we have never been landed at a date incompatible with the genius of the people under consideration. Heretofore all the Sabbaths have been days of rest, and all records indicating Secular work and enterprise have duly fallen upon one or another of the six natural working days.

Here, however, we find even battles on the Sabbath! and *should* find them! in that they deliberately

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referred to, to wit: this one, 3837 A.M., which was the first of a calendric group of three years! It is merely a reference to show that the Intercalary year having passed, these events took place in the next or in a fourth year which was the beginning of a *new* group of three.

agreed and decreed and recorded the decree (I. Mac. ii. 41) to resist the enemies of their God without respect to days.

It is a clear principle of Law that no man can take advantage of his own wrong. The Maccabees recognized this principle in the most extreme way in which it was possible for a *Jew* to do so! Their enemies, heretofore, had been in the habit of selecting the Sabbath upon which to attack them, and Judas Maccabeus decided that it was lawful to resist those who thus desecrated that day at the point of arms! His principle was, and is, *right*, or it would have failed as signally as it succeeded, and it is only a short-sighted criticism that will condemn his judgment, seeing that in every nation those who enforce the law may do so and *must* do so upon whatever day those who presume upon its exceptions dare to violate it. *But, be all this as it may, the Chronological significance of our results is that which chiefly now concerns us, and the finding of this Sabbatic battle just where it is needed (i. e., necessary!)—and where only a correct system could possibly place it in its solitary fitness,*

AS AN EXCEPTION WHICH PROVES THE RULE, upon a scale that systematically avoids just such anachronisms, is but another all-sufficient guarantee of the sharpness of the splendid tool at last placed in our hands.

No system of Chronology has heretofore been conceived in such minute accuracy as to be able to follow "All Past Time" literally day by day, on the week, the month, the Sabbatic Scale and the Soli-Lunar Cycle.



There are the libraries—point out upon their shelves one single volume that (save perhaps in some isolated date, not even then really identified but merely claimed on premises unknown to the readers) has pursued even a “SYSTEM” of Chronology! Point out one that has even presumed to get closer than a year (*i. e.*, within the year) as to all of the events vouched for year by year adown the stream of time! The effort is in vain. It has not before been conceived as possible so to do, yet how simple it all is when done! The fact is, there can be no true Chronology without a SOLI-LUNAR CYCLE, and with one thus founded True History can have no controversy, while it will sift a false system like the chaff upon a Summer threshing floor!

Now the details of these events, from Nicanor’s invasion to this Sabbath Day Victory, in this Sabbath Year, are set forth at due length in II. Maccabees (xiv. 12–46 and xv. 1–39), where endeth the II. Book of Maccabees, which is merely an independent, running and truthful commentary, as it were, upon a block of some 14 years already Chronologically set forth in I. Maccabees.

The attention of the student is now particularly called to II. Mac. chapter xv., where this celebrated victory *is explicitly set forth as having occurred upon the Sabbath day* (verses 1, 2, 3, 4)\* which day is furthermore

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\* The whole gist of chapter xv. is lost if this point is not appreciated. Nicanor was determined to defy the Lord of Hosts, and yet he failed, for his defiance wrought his overthrow. The last clause in verse 5 refers to this overturning

(verse 36) specifically identified as the 13th day of the XII. (Sacred) month (Adar). From I. Mac. vii. 1, the year under consideration will be seen to have been the 151st year of the Seleucidæ which we have fully identified as the 43d Sabbatic year, and as 3837 A.M. Now by turning to page 192, Study No. Ten, it will be found that 3837 A.M. is a year I. of the Cycle (table *a*) and has its calendar given on page 167, Study No. Ten. Finally, on reference to this calendar it will be seen that its 13th day of Adar fell upon the Sabbath day. A clearer demonstration of the impregnability of our position as entrenched behind the Harmonized Scale of Time could not be set forth, *nor do we know of a parallel case in the whole range of Chronology*—that is of another case where the day of the *month* is carefully specified as a certain day of the *week*, and that upon a Secular Era (Seleucidæ) whose *year* (151) is also given! and given as *Sabbatic!*

The gist of the conditions thus imposed upon Chronology is that the 13th day of Adar, in the 151st year of the Seleucidæ (which was a Sabbatic year)! was the Sabbath day, or *Saturday*, as we moderns call it, and the minute agreement with which the True Chronology replies to these requirements is alone sufficient to establish its unique and unimpeachable authority. The fact is we cannot but look upon this date as the most important one it has been

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of his plans, *i. e.*, their *inception* was not prevented, but their *issue* was dominated by an overruling Providence! verse 6 showing that Nicanor persisted in his intention, and the rest of the chapter that he failed, in that God hallowed the day in spite of him.

our good fortune to spike into its appropriate place. From it alone the entire calendar (Sacred and Secular) of Our Race, should it ever hereafter be lost, can be recovered and worked out, and furthermore may be synchronized to all the Scales of Secular History! Here is indeed, the very KEY OF HISTORY, which locks it to the Harmonized Scale of Time as set forth in these Studies, and we defy those who are traducing our labors to unlock it!

It is from this particular Sabbatic year (3837 A.M.), and its Sabbatic victory of Adar 13, that Josephus reckons the ERA of the Maccabees, or Asmonæans, even 126 years to their overthrow by Herod in 3963 A.M., *q. v.*, all verified and found to be Facts upon the True Chronology. There are some, however, who prefer to reckon this Era from Matthias (3831 A.M.), others from the 1st year of Judas (3832 A.M.), and still others from the year of the Re-dedication of the Temple (3834 A.M.). All who agree in their reckoning with the years given by Josephus, and their emplacements, as hercin given on the Harmonized Scale of Time, are right — and to the degree in which any disagree, to that extent are they unreliable.

Now the Land had rest for a little season after this Great Victory, and Judas thought he would improve it by sending Ambassadors to Rome, of whose greatness had he heard the fame, and among other things the circumstances of the Great Battle of Pydna were reported to him (see 3831 A.M.). So the Ambassadors went, towards the end of Summer, and met the Senate, and procured a decree whereby Judah, at her

own instance! became an ally (offensive and defensive) of the "People great and terrible"! This must ever be viewed as having been a terrible mistake; for we cannot serve two masters; though we doubt not Judas did the matter unwittingly, and chiefly to gain assistance against Demetrius. At any rate, before these Envoys returned, Judas, himself, was dead, as we shall soon relate (I. Mac. viii. 1-32).

We have now reached a vantage ground on whose lofty and impregnable height we may pause a moment and peer far into the future for the purpose of measuring some of its durations as recorded on the scroll of History. As the era of the Maccabees began in 3837 A.M. and lasted 126 years (Josephus), Herod must have conquered Antigonus and captured Jerusalem 18 Sabbatons (or *Shabuas*) later ( $18 \times 7 = 126$ )! Hence the city fell in 3963, since  $3837 + 126 = 3963$  A.M. But Herod ruled thereafter 35 years "and 34 years after the next year, 3964 A.M., when he procured Antigonus to be slain" (Josephus) and died. Hence Herod died in  $3963$  A.M.  $+ 35 = 3998$  A.M., *i. e.*, in  $3964$  A.M.  $+ 34 = 3998$  A.M., *which was two years after the Birth of the Saviour*  $3996$  A.M.  $+ 2 = 3998$  A.M. (agreeably to Matthew). Henceforth this fact cannot be shaken (modern text-books to the contrary notwithstanding)! Now as the Nativity of the Lord is thus independently shown to have occurred in 3996 A.M., he was 30 years old 30 years later, *i. e.*, in 4026 A.M., which must therefore have been the 15th year of Tiberius Cæsar, and was of course *Sabbatic*;  $3837$  A.M.  $+ (27 \times 7) = 4026$  A.M.; and a JUBILEE  $3536$  A.M.  $+ 490$

=4026 A.M. Finally as 4026 A.M. was the 15th year of Tiberius Cæsar, his first must have been 4026 A.M. — 15 = 4011 A.M., which was 13 A.D., or 1 year earlier than located in the modern text-books. And for the same reason Julius Cæsar must have been assassinated in 45 B.C. instead of 44 B.C., all of which we shall demonstrate beyond any shadow of doubt in this Study (see 3954 A.M.), using the *independent* records of Rome!

Now the bearing of all this argument is in the *first* place harmonious to the true Chronology as set forth in these Studies; and the consensus of what they demonstrate shows in the *second* place that the years of the Cæsars are all displaced, in the accepted text-books by 1 year too far down the stream of time; and *third* that the Olympiads should begin in 777 B.C. as herein harmonized, rather than 776 B.C. as usually accepted. We now have the Key of History and shall proceed to use it, against every “tumbler” recorded in the Lock of Time.

THE FORTY-FOURTH “WEEK” BEGINS (DAN. IX. 24).

**3838** A.M., 161 B.C. The new moon of the Autumnal Equinox, it will be remembered, determines the beginning of the years of the A.M. scale, upon which we are coördinating History; and an examination of the Harmonized (Consolidated) Scale, page 72, will show that in the current year, on October 3d, the new Nabonassan year (587) began, which Nabonassan year was also the 152d of the Era of the Seleucidæ, the first month of which, therefore, began in the first civil month of this A.M. year. It was at this time that Bacchides and Alcimus, when he came a second time

into Judea, encamped before Jerusalem. Judas was encamped at Elasa, and the Syrians moved to Beria, 22,000 men against 3,000 Jews, 2,200 of whom soon slipped away from fear, leaving but 800 with Judas. Now all this occurred in the last week of the first civil month of the A.M. year (table *b*), so that we do not hesitate to place the sad events of the battle, which was fought from morning to night, upon the next day, which was the first Sabbath of the second month. The day of the battle was clearly selected by the Syrians, who no doubt pursued their usual Sabbath breaking tactics. But Judas had been well advised against this battle; yet he thought too much of his honor (and perchance he had one of those oft-recorded presentiments that rule our destiny (Eccl. iii.). At any rate, he fought, and that valiantly, but the matter was sore, and Judas, himself, was killed, and the remnant fled (I. Mac. ix. 1-18). Now Judas had no need to fight this battle at that particular time; in doing so he made a clear military mistake, and for no purpose save a questionable one, and from a human standpoint we attribute his defeat to recklessness, while from a deeper principle we believe he died, not because of the day on which he fought (if it were the Sabbath which we merely assume, as there is naught particularly so to place it), but rather because of the Embassy he had sent to Rome! Judas Maccabeus could hardly have perceived the whole of its significance, but had he been a more careful reader of *Daniel!* he might *even then* have KNOWN that this growing power in the West was the Mortal Enemy of

Greece, and so a People from whom Judah had the very worst to dread! But they bewailed him, as they had Saul and Josiah, and buried him at Modin (I. Mac. ix. 19-22).

Now the famine continued, and increased (see 3837 A.M.), for the crops of this 8th year were not yet ripe, and in fact the land had no sufficient tilling in any of these 7 preceding years, and there was much confusion. But Judah came and made Jonathan their Prince, and he, with his followers, found it necessary to abandon the city for the wilderness, where, after sundry adventures, he led them against Bacchides and worsted him, *as specified, upon the Sabbath day*. Howbeit Bacchides returned to Jerusalem and strengthened himself (I. Mac. ix. 23-53).

Philosophers and rhetoricians banished from Rome.

### RECAPITULATION.

3830 A.M. = 49th year, Sabbatic, and JUBILEE!

The 43d "Week." (Dan. ix. 24). *  151 Seluc.	}	1	3831 A.M.	Matthias,	1		
		2	3832 A.M.	Judas Maccabeus,	2	1	
		3	3833 A.M.			2	
		4	3834 A.M.	DEDICATION,		3	1
		5	3835 A.M.			4	2
		6	3836 A.M.			5	3
		7	3837 A.M.	<div style="display: inline-block; vertical-align: middle;">           { The Key of History, Sabbatic year, Sabbatic Victory of Adar 13th, Maccabean Era (126 years) begins,         </div>	6	4	
	3838 A.M.	Jonathan succeeds Judas,	7	5	1		

\* Let this stand, O God of Daniel, and cause it to be known; to the eternal end that men may honor Thee, and accept Thy Word, as written, and for the purpose written! Amen. C.A.L.T.

“CLV. Olympiad. Leonidas, the second time, *Stadium*,” 161 B.C.

**3839** A.M., 160 B.C. The 153d year of the Seleucidæ. In the 2d month (probably the Sacred month, Hebrew Cycle) of this year Alcimus was visited for for Sacrilege, and died\*; and Bacchides was recalled to Antioch by Eupator who had now received instructions from the Roman Senate, and so the land had rest “for two years,” *i. e.*, this year and the next (I. Mac. ix. 54-57).

Hipparchus of Nicæa in Bithynia, the famous Astronomer, again observed the Autumnal Equinox of this year, September 27 (Ptol. Lib. III. cap. 2) 160 B.C., 4554 J.P., CLV. 2 Olympiad, etc. Terence’s last play, *Adelphi*, acted at the funeral of P. Æmilius. Demetrius recognized King of Syria by the Romans.

**3840** A.M., 159 B.C. The 154th of the Selucidæ. Palestine at rest (2d year of I. Mac. ix. 57). Clepsydreæ invented by Scipio Nasica.

**3841** A.M., 159-8 B.C. Hipparchus again observes the Autumnal Equinox on Sunday, September 27th, 159 B.C.=CLV. 3 Olympiad, etc., about mid-day. Secular Games at Rome.

The 155th of the Selucidæ. In the Spring of this year Bacchides again invaded Judea and the war was renewed (I. Mac. ix. 58-64). The Siege of Bethbasi lasted to the end of this year, about which time Jonathan resolved to create a diversion against Bacchides (verse 65). An irruption of the Tartars into China.

**3842** A.M., 158-7 B.C. The 156th of the Seleucidæ.

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\* Perhaps on the anniversary of the death of Judas!



At its beginning matters came speedily to a crisis, and Bacchides, beaten in a decisive battle, made peace with the Maccabees and returned home (I. Mac. ix. 66-72). Thus the sword ceased from Israel, and Jonathan began to Judge the People at Machmas (verse 73). "Comet in China in the 9th month." Ariarthes, king of Cappadocia comes to Rome for protection against Demetrius. Cato urges the destruction of Carthage.

"CLVI. Olympiad. Leonidas, the third time, *Stadium*. Aristosenes (Mil. ed. Aristoxenus), Rhodian, the third from Hercules both in wrestling and in the Pancratium. The name of the victor is wanting in Greek, and wrestling in the Armenian; but both are obviously to be supplied." Note an arithmographic peculiarity of this particular *Stadium* year, the CLVI., to wit: in it the 156th year of the Seleucidæ ended, and the 156th year B.C. began; it was a symphony of  $12 \times 13 = 156!$  and in 156 years Herod the Great died, soon after murdering the Innocents. These facts are best verified by examining the overlaps of CLVI. Olympiad, on the Harmonized Scale (page 73, Study No. Ten). Mithridates V., King of Pontus.

**3843** A.M., 156 B.C. The 157th of Seleucidæ. War between Attalus and Prusias.

SABBATIC YEAR (44TH).

**3844** A.M., 155 B.C. The 158th of Seleucidæ. Embassy of Diogenes to Rome.

THE FORTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

**3845** A.M., 154 B.C. The 159th of Seleucidæ. The Romans first pass the Alps. A comet recorded.

This was the ninth year of the Hebrew Solar Cycle and at its termination (table *i*) the two years (Solar and Lunar) were floated together as nearly as possible. It was a year busy with conspiracy in Syria, for the people had received Balas, the pretended son of Epiphanes, and he, contemplating a *coup d'état*, prepared letters to the Jews, and sent them towards the end of the year to Jonathan. In the meantime Demetrius also sought peace with him. So all these matters came to a head at the beginning of the next year, to wit:

**3846** A.M., 154-3 B.C. The 160th of the Seleucidæ, which began on October 1st, in this year, or about the 10th of the 1st Civil month. Now it was in this 160th year, on its New Year's day, that Balas captured Ptolemais and assumed the name of "Alexander." Jonathan in the meantime had repaired to Jerusalem, fortified with his letters from both the Syrian kings. At once all was confusion. The Maccabee held the balance of power. The people in the Tower hastily evacuated it and Jonathan began at once to repair the city, and, by virtue of a special grant arriving that week from Alexander (I. Mac. x. 1-20) he did more! for at the Feast of Tabernacles, even on the Sabbath, the 15th day of this Civil month, which was the VII. Sacred month of this Calendar year, did he put on the Holy Robe as High Priest of the Nation of Judah (I. Mac. x. 21). This was at the Autumnal Equinoctial Feast of 154 B.C. = 4560 J.P. = the 4th year of the CLVI. Olympiad = 600 A.U.C. = 595 Nab., all as shown upon the Har-

monized Scale of Time (Study No. Ten, page 73). From this time the High Priesthood remained in the Asmonæan family till the times of Herod the Great. Demetrius now offered him all sorts of concessions, but Jonathan preferred Alexander and confederated with him (verses 22-47). Both the Syrian kings then came into the field, and Demetrius had the advantage in the first battle, according to Secular History. The Consuls of Rome now begin to enter upon their office on January 1st. The Celtiberian war unsuccessful under Nobilior. Cato pleads his own cause, aged 81. Secular Games at Rome.

“CLVII. Olympiad. Leonidas, the fourth time, *Stadium* [153 B.C.]. This was the first and only one who received twelve Olympic crowns in four Olympiads.”

**3847** A.M., 152 B.C. But in the 161st Seleucidæ, Alexander gathered great forces and overcame his rival, and slew him (I. Mac. x. 48-50). Now, when he had secured his kingdom he sought an alliance and marriage with the Egyptians (I. Mac. x. 51-56). The war in Spain, conducted by the Consul Marcellus. Masinissa defeats the Carthaginians.

**3848** A.M., 151 B.C. The 162d of the Seleucidæ. Ptolemy of Egypt agreed with Alexander, and brought his daughter to him, and there was a great feast at which Jonathan was highly honored (I. Mac. x. 58-66). The Celtiberian war unpopular at Rome. Galba, the Prætor, defeated by the Lusitanians. Return of the Achæan exiles. Albinus, the consul and historian, flourished.

**3849** A.M., 150 B.C. The 163d of the Seleucidæ. A very large comet of the color of fire. It shone with intense light and appeared as large as the sun.

The Samaritans condemned by Ptolemy, and the Temple of Jerusalem preferred to that of Gerizim. Aristobulus, a peripatetic Jew, flourished in Alexandria. Galba treacherously destroys the Lusitanians. Utica secedes from Carthage.

**3850** A.M., 149 B.C. The 164th of the Seleucidæ. The 3d Punic war begins; lasts 3 years. Prusias, King of Bithynia, slain by his son, Nicomedes *Philopater!*

“CLVIII. Olympiad. Orthon, Syracusan, *Stadium.*” 149 B.C. Onias, son of Onias, who had been High Priest, builds a Temple in Egypt, like that of Jerusalem.

#### SABBATIC YEAR (45TH).

**3851** A.M., 148 B.C. The 165th of the Seleucidæ. In it came Demetrius, the son of Demetrius (Soter), into the land of his fathers. Now he challenged Jonathan, at the hand of Apollonius, who accepted and fought him, capturing Joppa, and afterwards Azotus, with its Temple of Dagon, which he burned down, for which also Alexander added to his honors (I. Mac. x. 67-89). A comet in North China. Carthage besieged by the Romans. Macedon reduced to a Roman province. Secular Games at Rome.

THE FORTY-SIXTH “WEEK” BEGINS (DAN. ix. 24).

**3852** A.M., 147 B.C. Autumnal Equinox observed by Hipparchus, September 26th, 148 B.C. = CLVIII. 2 Olympiad. The 166th of the Seleucidæ. Ptolemy

Philometor invades Palestine at the instance of Alexander, and en route to Ptolemais meets Jonathan, who escorts him as far as the river Eleutherus. The King of Egypt employs the year in reducing the sea coast as far as Seleucia (I. Mac. xi. 1-8). Rome contains 322,000 citizens. Roman Commissioners insulted at Achaia; its league totally defeated.

Now, at the end of this, his 35th year, Ptolemy Philometor died, and Ptolemy Euergetes II. came to the throne of Egypt. [His reign extended over 29 years. He is Ptolemy *Physcon*. After reigning 17 years he was expelled for his cruelties, and his divorced wife, Cleopatra I. ruled for 3 years. *Physcon* then returned to Alexandria, where he reigned 9 years longer, making up the full 29 assigned to him in Ptolemy's Canon.]

**3853** A.M., 146 B.C. The 167th of the Seleucidæ. Ptolemy now discovered a plot against his life, and attributing it to Alexander, conspired against him in favor of Demetrius. The Antiochans then opened their gates to Ptolemy who got them to accept Demetrius as King. Alexander returned from Cicilia and was defeated near Antioch, on which he fled to Arabia where he was decapitated and his head sent to Ptolemy, who, however, himself died three days after its arrival. "By this means Demetrius reigned in the hundred three score and seventh year" of the Seleucidæ, and called himself *Nicator*. It being the 146th year B.C. = 608 A.U.C. in which Carthage was taken and destroyed by Scipio Africanus in the third year of the third Punic war, while Cn. Lentulus and

L. Nummius were Consuls. In this same year Nummius burnt and destroyed Corinth, and Corinthian Brass was the result! Here endeth the history of Polybius with the Commonwealth of Achæa that was made up of several states, all of which fell with Corinth and came under the commonwealth of Rome. Now, at this same time Jonathan formed a League with Demetrius, and the Jews fought in his wars, though at the end thereof Demetrius broke all of his engagements (I. Mac. xi. 20-54). This year Hipparchus observed the Vernal Equinox March 24th at mid-day. A remarkable comet is reported as visible 23 days. All Greece is reduced to a Roman province named Achaia. Nummius brought the first fine painting to Rome from Corinth. The age of luxury and taste now begins on the Tiber. Rome in the course of a century had now become mistress of Thrace, Greece, Africa, Asia Minor, and Syria, but the empire of Alexander the Great still survived in Egypt.

**3854** A.M., 145 B.C. The 168th of the Seleucidæ. At this time Antiochus Theos, the son of Alexander, set up at Antioch for King of Syria, so Jonathan formed a league with him. It was also in this year that Simon captured Bethsurah, and Jonathan turned a disaster into a victory at Naser, after which he returned to Jerusalem (I. Mac. xi. 54-74). Then he employed this year of succeeding quiet in straightening out the affairs of Judah, and wrote that famous letter to the Lacedæmonians, "THEIR BRETHREN," referring to more ancient writings on the same sub-

ject, and to their own sacred writings; and sent ambassadors to them also on their way to Rome to renew their League there. To whom Areus, the King of the Lacedæmonians sent in reply: "GREETING:—*It is found in writing that the Lacedæmonians and Jews are brethren and that they are of the stock of Abraham*; Now, therefore, since this is come to our knowledge ye shall do well to write unto us of your prosperity, and we do write back to you that your cattle and goods are ours, and ours are yours; we do therefore command our ambassadors to make report unto you on this wise" (I. Mac. xii. 1-23; compare Josephus Ant. Lib. XIII., cap. 8; also see Study No. Three, page 58, etc.). Those who dispute the broad contention that OUR RACE was sown in many waters with a Purpose from on High, and who scorn the IDENTITIES by which in these days it is our glory to acknowledge its so lofty origin, will haply find in History such as this, tied to a Chronology without error, a stumbling stone on which their stubbornness must break, for failing this it will grind them and their scorn to powder in the Lord's good time.

Now Jonathan was a strategist and took the initiative when it was wise. So when he heard that the forces of Demetrius were about to enter Palestine again, he was aforesaid with them, and invaded Syria; and by strategem also he discovered and frustrated their designs, so that they fled afraid. But he pursued them a long way, and then attacked the Zabodeans, and took Ascalon and Joppa, and so came home, and prosecuted the repairs of Zion.

Now Tryphon wished to murder young Antiochus and claim the throne of Syria, but feared Jonathan; so he came to Bethshan and Jonathan marched against him with a strong host. But Tryphon made a wily peace with him and gave him Ptolemais, and when he had foolishly trusted him, and sent his army back, Tryphon shut the gates and held Jonathan prisoner, slaying his body guard. Thus Jonathan also suffered for his sin, in that he had any commerce with Rome! for this we doubt not was the secret of his fall, as it had been that of Judas before him, and as it hath ever been the fate of those who deal in any wise with any that rule upon the Tiber! (I. Mac. xii. 24-48). But the rest of Jonathan's company escaped, in spite of Tryphon, and brought the sad news to Jerusalem where they made great lamentation (I. Mac. xii. 49-52). Then all the heathens round about made ready for war against the Jews (I. Mac. xii. 53). But Simon hastened to Jerusalem, and its courage revived. And the Jews made him their Captain, and he sent Absalom's son Jonathan to Joppa and he captured it. Then Tryphon invaded Palestine and demanded a ransom for Jonathan which Simon paid, 100 talents of silver and his two sons. But Tryphon went away with it and Jonathan, and so the campaign of that year ended. . "CLIX. Olympiad. Alcimus, Cyzicene, *Stadium*," 145 B. C.

**3855** A. M., 144 B. C. The 169th of the Seleucidæ. Now, in the Fall, when Tryphon came against the land, Simon marched to flank him wherever he went. But the final Syrian effort to relieve the peo-



ple in the Tower at Jerusalem was frustrated by a very great snow storm, as it was now Winter, so he returned to Galaad, and when he came to Bascama he slew Jonathan, who was buried there (I. Mac. xiii. 1-23).

Now, in the Spring, Tryphon returned to his own country, and Simon sent after the bones of Jonathan and buried them at Modin. And Simon spent the rest of the year raising the sepulchres of his family, great and mighty works and very curious with cunning devices (I. Mac. xiii. 24-30). It was in this year that the Jews of Jerusalem wrote the Epistle referred to in II. Mac. i. 7-8. A bright comet in Capricorn for two days. Hipparchus observes the Autumnal Equinox September 26.

#### THE ERA OF SIMON, THE HIGH PRIEST, BEGINS.

3618 A.M., *Modern Jewish Scale*.\*

**3856** A.M., 143 B.C. The 170th of the Seleucidæ. In this year Tryphon slew young King Antiochus and reigned in his stead, declaring himself King of Asia, and Simon negotiated with Demetrius, who was pleasuring in Laodicea, and who freed the Jews of all their tribute. "Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year." Then all the people of Israel began

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\* To obtain the *Modern Jewish* A.M. Year corresponding to any *True* A.M. date, as for instance 3856 A.M., deduct 238. Thus, 3856 A.M. - 238 = 3618 A.M., *Modern Jewish*. N. B.—3761 added to any A.D. date gives the year on the *Modern Jewish*, which begins at the September Harvest Moon thereof. Thus, 1894 A.D. + 3761 = 5655 A.M., *Modern Jewish*, which year begins at sunset on September 30th, 1894 A.D.

to write in their instruments and contracts: "In the First Year of Simon, the High Priest, the Governor and leader of the Jews" (I. Mac. xiii. 31-42), which year is thus another chronological pillar upon which we stand, to wit: 1 of Simon = 170 Seleuc. = 3856 A.M. = 4571 J.P. = 634 Olymp. (CLIX. 2 Olympiad) = 610 A.U.C. = 605 Nab. = 143 B.C., as may be seen upon the Harmonized Scale, page 74 (see Joseph. Lib. XIII. cap. 11), and in those days he captured Gaza, and cleansed it, and built there a dwelling for himself (I. Mac. xiii. 43-48). Consul Metellus sent to Spain. Embassy of Scipio Africanus to Egypt. Hipparchus begins his New Cycle of the Moon. Great earthquake in China. Secular Games at Rome.

**3857** A.M., 142 B.C. The 171st of the Seleucidæ; 2d of Simon. And in this year fell Acra, the Tower, and there was great rejoicing at the destruction of so great a thorn, for upon Wednesday, the 23d of the II. Sacred month, in the 171st year, Simon entered it with thanksgiving and branches of palm trees, and with harps and cymbals and with viols and hymns and songs, "And He ordained it to be kept yearly with gladness as a Feast. And he tore down the tower, and strengthened Zion yet the more. All this was in the 300th year since Nehemiah came into the land to build the walls (I. Mac. xiii. 49-53). Consul Servilianus sent against Viriathus. Birth of M. Antonius, the orator. Fannius, the historian, serves in Spain.

#### SABBATIC YEAR (46TH).

**3858** A.M., 141 B.C. The 172d of the Seleucidæ; 3d of Simon. In it Demetrius went to Media and after

many victories was made a prisoner, but in Judea all was quiet all the days of Simon, and all men lived happily. The Numantian war begins, and lasts 8 years. An eclipse of the moon observed at Alexandria on Tuesday, January 17th, two hours before midnight. Now in this year, Rome, as far as Sparta, having heard that Jonathan was dead, was sorry thereat, and sent letters of friendship upon tables of brass to Simon to renew the League which they had made with Judas and Jonathan "which writings were read before the congregation at Jerusalem," and the Lacedæmonians also renewed their friendship. After this Simon, who could do no less than accept what he had not sought, returned the compliment to Rome, and sent as a gift a shield of gold of a thousand pounds weight to confirm the League; and be at peace. Whereupon the people were at ease, and sought to honor Simon and his sons, who had secured their liberty on all sides. So they wrote their testimony upon tables of brass and set it up on pillars on Mt. Zion, dating it "The 18th day [Sunday] of Elul [the 12th civil, Aug.-Sept.] in the 172d year [of the Seleucidæ], being the 3d year of Simon, the High Priest" (I. Mac. xiv. 1-27), which was in 4573 J.P. = CLX. 1 Olympiad = 613 A.U.C. = 607 Nab. = 141 B.C. = 3620-21 on the *Modern Jewish* A.M. Scale, and in the Testimonies after recording his deeds and those of all the Maccabees they unanimously conferred upon him and his heirs the Princely dignity, and the High Priesthood (verses 28-46) and when Simon accepted it they stored up records in

the Treasury for him and his sons forever (verses 47–49). Note here, that although by this decree the quasi-sceptre was set up in Jerusalem, it was *not* of Judah, nor of David,—yet neither Pharez nor Zerah, nor David, were without men wielding sceptres over Israel in those very days—far away in the Isles, and blind themselves as to the Rock whence they were hewn! “CLX. Olympiad. Anodorus, Cyzicene, *Stadium*.”

THE FORTY-SEVENTH “WEEK” BEGINS (DAN. IX. 24).

**3859** A.M., 140 B.C. The 173d of the Seleucidæ. Now in this year, Antiochus, the son of Demetrius Soter, married Cleopatra, wife of Nicator, declared himself King of Syria, and took the name of *Sidetes*, “the hunter.” He wrote a kind letter to Simon, confirming his sovereignty and giving him renewed favors (I. Mac. xv. 1–9). The Picts from the north of England settle in the south of Scotland. Diodorus flourished. Viriathus assassinated.

**3860** A.M., 139 B.C. The 174th year of the Seleucidæ; the 5th of Simon. And in this year *Sidetes* came unto the land of his fathers, and defeated Tryphon, who fled to Dora, where he was besieged. In the meantime, the Embassy returned from Rome, with favorable letters from Lucius (Calpurnius Piso), the Consul, unto King Ptolemy, which letter also was written unto divers others whom it might concern. But the letters not being directed to Antiochus *Sidetes*, who was besieging Dora, he would not accept the help that Simon sent unto him, and broke all his covenants with him and made many outrageous

demands, to which Simon would not agree. In the meantime, Tryphon fled by ship to Orthasius, and from thence to Aparmia, his native city, where he was taken and put to death. But Sidetes sent Cendebeus with an army against Judea (I. Mac. xv. 10-41). Then John, the son of Simon, came and reported the matter to Simon who, being too old to take the field, gave the command to his two eldest sons, Judas and John, who with 20,000 men beat Cendebeus out of the field, and cleared Judea of the Syrians (I. Mac. xvi. 1-10). Lucius Accius flourished. Astrologers banished from Rome. Popillius conducts the Celtiberian war.

**3861** A.M., 138 B.C. The 175th of the Seleucidæ; 6th of Simon. Death of Attalus, King of Pergamus. Attalus Philometor, his nephew, succeeds. Mancinus defeated by the Numantines. Peace obtained on equal terms. Panatius, of Rhodes, flourished. Secular Games at Rome.

**3862** A.M., 137 B.C. The 176th of the Seleucidæ; 7th of Simon. Brutus in farther Spain. Nicander, of Colophon, flourished. Learning patronized by Physcon. "CLXI. Olympiad. Antipater, Epirote, *Stadium.*"

**3863** A.M., 136 B.C. The 177th of the Seleucidæ; 8th of Simon. Now, when Simon was visiting, he came to Jericho, with his sons Matthias and Judas, in the XI. Sacred month, called Sebat, where he was treacherously slain at a feast by Ptolemeus, his own son-in-law, who desired to usurp the principality; and this traitor sent another to slay John, who was at

Gazara, and still others, to capture Jerusalem. But John got news of the matter in time to be beforehand with the assassins, and so John, who is called Hyrcanus, succeeded his father in the High Priesthood.

Here endeth the First Book of Maccabees, in 4578 J.P.=641 Olymp. (CLXI. 1 Olympiad)=617 A.U.C.=612 Nab.=136 B.C.=177 Seleuc.

Mithridates the Great, King of Pontus, born at Sinope, later his capital (*Apian* in Mithridate, Lib. XII.), when a great *Comet* appeared, mentioned by Seneca (Lib. VII. cap. 15, *Natur Quæst*). Now he lived 72 years, or to the year in which Pompey captured Jerusalem, and in which Augustus Cæsar was born, by means of whose own years we may continue our measure of time without the error of a day!

Finally, to demonstrate that this statement of the times, as to the Era of the Seleucidæ, is in accord with accepted Historico-Chronological Astronomy, let all the following be *noted*: The year we have now arrived at, 3863 A.M., is the 177th of the Seleucidæ. Now, 2029 years added to 3863 A.M., fetch us to 5892 A.M., which we maintain is the true year corresponding to 1894 A.D., but if so, then  $177 + 2029 = 2206$  should be the year upon the Era of the Seleucidæ corresponding to 1894 A.D., and that this is so, and so accepted, will be seen by any one who turns to the official American Nautical Almanac for 1894, published at Washington, D. C., for the benefit of Navigators and the U. S. Navy. Q. E. D.

This year, Scipio Africanus, made an embassy to

Egypt, Syria and Greece. A globe of fire appeared.

**3864** A.M., 135 B.C. This year, Matthias Aphelius, a Priest of the course of Joarib, married a daughter of Jonathan, late prince of the Maccabees, who bore to him Matthias Curtus, the father of Josephus, the father of Matthias, the father of Josephus, the Historian, who was born in the first year of Caligula, 36 A.D., *q. v.* Hipparchus observes the Vernal Equinox of CLXI. 2 Olympiad=135 B.C., on March 23d. The war of the Slaves begins in Sicily. Comet in N. E. of China, Autumn.

SABBATIC YEAR (47TH).

**3865** A.M., 134 B.C. Scipio joined in Spain by Jugurtha. Sidetes besieges Hyrcanus in Jerusalem. Truce of 8 days to celebrate Tabernacles, followed by peace with Antiochus. Hyrcanus discovers the Treasures of Judah in David's Tomb.

THE FORTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

**3866** A.M., 133 B.C. "CLXII. Olympiad. Damon, Delphian, *Stadium*." Numantia destroyed by Scipio. Sedition and death of Tiberius Gracchus. Servile army defeated at Messana by Piso. Spain becomes a Roman province. Equestrian order established. Secular Games at Rome.

**3867** A.M., 132 B.C. A comet for 83 days in Gemini. The Servile war ended in Sicily.

**3868** A.M., 131 B.C. Death of Scipio Africanus, Æmilianus Sidetes slain in Persia. Nicator again reigns in Syria. Crassus sent against Aristonicus.

**3869** A.M., 130 B.C. Revival of learning in China.

Hyrceanus destroys the temple on Mt. Gerizim. Crassus defeated and slain near Smyrna. Aristonicus captured by Perpenna and strangled in prison. Comet for 70 days in China (130-29 B.C.) diurnal arc of 4 hours.

**3870** A.M., 129 B.C. Physcon expelled from Egypt for 3 years, Cleopatra I. ruling in his stead;  $3870 + 3 = 3873$  A.M., *q. v.*

“CLXIII. Olympiad. Timotheus, Trallian, *Stadium.*” Death of Scipio Africanus Æmilianus. Hyrceanus conquers the Edomites; compels them to be circumcised, and incorporates them among the Jews. The very name of Idumea is from now on hardly mentioned in history. Physcon repudiates Cleopatra, and marries her daughter Cleopatra.

**3871** A.M., 128 B.C. Hipparchus observes the Vernal Equinox, about sunset, at Rhodes, March 22d, 128 B.C. = CLXIII. 1 Olympiad, and afterwards the star *Regulus* was  $29^{\circ} 50'$  from the Summer solstitial colure. Its present position at Greenwich mean noon, March 22, 1894 A.D., is  $\alpha$  Leonis (*Regulus*) 10h. 2m. 43.63s., R. A. (annual var. 3.2s.);  $+ 12^{\circ} 29' 6.4''$  (annual var. 17.48"). Hyrceanus sends ambassadors to Rome and renews his allegiance. Hipparchus also made an observation on the sun at Rhodes, August 4th. Secular Games at Rome.

SABBATIC YEAR (48TH).

**3872** A.M., 127 B.C. Hipparchus on May 2d, CLXIII. 2 Olympiad, 127 B.C., took an observation on the sun at sunrise. It was in  $7^{\circ} 35'$  *Taurus*, the moon then being  $21^{\circ} 40'$  *Pisces*, and their mean distance being



$312^{\circ} 32'$ . This current year (1894 A.D., Wednesday, May 2) the sun's place is 2h. 38m. 22.22s. Ap. R. A.; Ap. Dec.  $15^{\circ} 27' 27.2''$ , semi-diameter  $15' 53.99''$  (semi-diam. passes meridian in 66.17s. sidereal time) all at Greenwich mean noon. The moon's place being oh. 44m. 24.34s., R. A.; Dec. N.  $4^{\circ} 59' 9.5''$ , 26.3d. old at mean noon of Greenwich. Semi-diameter  $15' 36.5''$ . On the 7th of July CLXIII. 3 Olympiad, 127 B.C., Hipparchus also observed the star Spica ( $\alpha$ ) Virginis. It was  $6^{\circ}$  west of the Autumnal point. Its right ascension for January 1st, 1894 A.D., is 13h. 19m. 36.48s. (Ann. Var. + 3.154s.); declination  $-10^{\circ} 36' 28.9''$  (Ann. Var.  $-18.84''$ ).

THE FORTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

**3873** A.M., 126 B.C. Physcon recovers the throne of Egypt, and rules his final 9 years;  $3873+9=3882$ , *q. v.* Demetrius killed by Alexander Zebina, who becomes king of Syria. Caius Gracchus goes to Sardinia.

**3874** A.M., 125 B.C. "CLXIV. Olympiad. Boïotus, Sicyonian, *Stadium*." The Jews of Judea send greeting to Aristobulus the preceptor of King Ptolemy (II. Mac. i. 10).

**3875** A.M., 124 B.C. The Era of Tyre begins Oct. 19, 125 B.C. The months of this Era are Greek, the year similar to the Julian. Seleucus V. declared King of Syria. Gracchus appears unexpectedly in Rome. The Nabonassan year, 624, begins at Autumnal Equinox, September 23d, 125 B.C., and so continues for a *quad* of 4 years; situation repeats in 1336 A.D., after a precession of 365 days.

**3876** A.M., 123 B.C. Seleucus V. slain by Cleopatra. Antiochus Grypus succeeds him, who defeats Zebina. Physcon gives him his daughter in marriage. Gracchus Tribune of the people. Carthage rebuilt by order of Roman Senate. Secular Games at Rome.

**3877** A.M., 122 B.C. Gracchus Tribune, the second time; goes to Carthage and returns in 70 days. A very large comet appeared.

**3878** A.M., 121 B.C. "CLXV. Olympiad. Acusilaus Cyrenean, *Stadium*." Gracchus having lost his third election is proscribed and slain. The Agrarian law is gradually abrogated. Allobroges defeated by Fabius Maximus. A great eruption of Ætna. L. Cælius Antipater, the Roman historian, flourished.

SABBATIC YEAR (49TH) AND JUBILEE (VIII.).

**3879** A.M., 120 B.C. The VIII. Post-Exilic Jubilee;  $3536 + (7 \times 49) = 3879$  A.M. = 120 B.C. =  $\frac{1}{3}$  of 360. Cleopatra attempts to poison Grypus and is poisoned herself. Law of Eclipses known to the Chinese. Castor of Rhodes flourished. Comet in China.

THE FIFTIETH "WEEK" BEGINS (DAN. IX. 24).

**3880** A.M., 119 B.C. Two comets in Chinese records; first in Spring, second in Summer; one lasted 70 days. Caius Marius imprisons Metellus.

**3881** A.M., 118 B.C. Narbonne built in Transalpine Gaul by Marcius. Dalmatia conquered by Metellus. Death of Micipsa; assassination of Hiempsal. Secular Games at Rome.

**3882** A.M., 117 B.C. Death of Physcon. Ptolemy Lathyrus (Soter) and Cleopatra II., his mother, as partner, reigned 10 years in Egypt, after which she

drove him into exile. Lucilius, first Roman satirist. Birth of Varro. "CLXVI. Olympiad. Chrysogonus, Nicene, *Stadium*," 117 B.C.

**3883** A.M., 116 B.C. Anthemion flourished.

**3884** A.M., 115 B.C. Apollodorus of Athens, fl. Scaurus drains the Placentian marshes.

**3885** A.M., 114 B.C. Cato Porcius defeated in Macedonia.

SABBATIC YEAR (50TH).

**3886** A.M., 113 B.C. "CLXVII. Olympiad. Chrysogonus, the second time, *Stadium*." First recorded migration of the German nation. Cimbri spreading over Transalpine Gaul; they rout Carbo. Secular Games at Rome.

THE FIFTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

**3887** A.M., 112 B.C. Drusus forces the Scordisci across the Danube. Antiochus defeats Grypus and obtains Syria.

**3888** A.M., 111 B.C. Jugurthan war. Crassus Quæstor. Bestia invades Numidia; bribed to desist; 3888 A.M. = 3650 A.M. on *Modern Jewish Scale*, i. e., 10 × 365.

**3889** A.M., 110 B.C. Comet in China. Sumptuary law passed at Rome. Hyrcanus besieges Samaria.

**3890** A.M., 109 B.C. "CLXVIII. Olympiad. Nicomachus, Philadelphian, *Stadium*." Samaria taken. Silanus defeated by the Cimbri and Teutones. Metellus defeats Jugurtha in two battles. Birth of Atticus.

**3891** A.M., 108 B.C. Cimbri defeat Scaurus. Secular games at Rome.

**3892** A.M., 107 B.C. Ptolemy Alexander I. reigns 18 years with his mother, Cleopatra II., in Egypt, Lathyrus fleeing to Cyprus, where he reigned until Alexander killed his mother and was himself slain;  $3892 + 18 = 3910$  A.M., *q. v.* John Hyrcanus succeeded by his son Aristobulus, who first assumes the title of King. Birth of Cicero and Pompey. Cassius slain in Gaul.

SABBATIC YEAR (51ST).

**3893** A.M., 106 B.C. Jugurtha betrayed to Marius, the war ends. Sallust its historian.

THE FIFTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

**3894** A.M., 105 B.C. Manlius and Cæpio with 80,000 Romans totally defeated by the Cimbri on the Rhone. "CLXIX. Olympiad. Nicodemus, Lacedæmonian, *Stadium.*" Alexander captures Gaza.

**3895** A.M., 104 B.C. Solar eclipse at Rome, July 18th, 22h, 104 B.C. Marius Consul, the second time. Sulla Legatus. Lathyrus defeats Alexander on the Jordan.

**3896** A.M., 103 B.C. Marius Consul, the third time; Sulla Military Tribune. Roman people obtain power to elect Prætors. Cleopatra takes Ptolemais. Secular games at Rome.

**3897** A.M., 102 B.C. Marius defeats the Teutones in two great battles at Aquixæ Sextiæ (Aix in Provence). Second Servile war in Sicily. Alexander forms an alliance with Cleopatra, and takes some places in Palestine.

**3898** A.M., 101 B.C. The IV. term (76 years each) of the Calippic Era begins, its first year being 677

Olymp. throughout; 19 years = Metonic Cycle;  $4 \times 19 = 76$  years, Calippic Cycle;  $4 \times 76 = 304$  years = Calippic Era. It began with 449 Olymp. as 1 throughout; hence,  $449 + 303 = 752$  Olymp. throughout, is the last year of the Era, *q. v.*

“CLXX. Olympiad. Simmeus, Seleucian from the Tigris, *Stadium.*” 101 B.C. Marius and Catullus defeat the Cimbri in the Tyrol.

Caius Julius Cæsar born, 101 B.C. (CLXX. 1 Olympiad = 653 A.U.C. (Varro); 3898-9 A.M. = 1st year, 3954 A.M. = end of 56th year). From this man came “*Cæsarism*,” and the strength of all that is marked with 666. Now,  $3 \times 666$  is 1998, and 3898-9 A.M. + 1998 = 5896-7 A.M.; and  $2 \times 666 = 1332$ , hence, 3898-9 + 1332 = 5230-1 A.M., and 3898-9 + 666 = 4564 A.M., all important dates.

**3899** A.M., 100 B.C. Agrarian law revived by Saturninus Philo, the philosopher of the third academy. Marius buys his 6th consulate. Metellus banished.

#### SABBATIC YEAR (52D).

**3900** A.M., 99 B.C. Romans capture Lusitania. Sematzin Emperor of China. Gaza demolished by Alexander. Globe of fire appeared. Return of Metellus.

THE FIFTY-THIRD “WEEK” BEGINS (DAN. ix. 24).

**3901** A.M., 98 B.C. M. Antonius defends Aquillius. Secular Games at Rome.

**3902** A.M., 97 B.C. Ptolemy Appion dies, wills his kingdom to the Romans. Cyrene becomes a Roman province. Death of Grypus; Seleucus succeeds him. “CLXXI. Olympiad. Parmeniscus, Corcyrean, *Stadium.*” M. Antonius Censor.

**3903** A.M., 96 B.C. Parthian ambassadors to China.

**3904** A.M., 95 B.C. Mutiny at Jerusalem during Feast of Tabernacles. Alexander slays 600 Jews. Charmidas of the 3d Academy.

**3905** A.M., 94 B.C. Alexander subdues the Moabites.

**3906** A.M., 93 B.C. "CLXXII. Olympiad. Eudamus Coan, *Stadium*. Protophanes, the Magnesian, in wrestling, and the Pancratiun, the fourth from Hercules (Arm. adds: Magnesian ad Mæandrum mil. ex Menandra, Ven.)."

An aurora borealis recorded (Haskel). Seleucus defeated by Eusebes, and burnt in Mopsuestia. Tigranes, King of Armenia. Apellicon Teius, proprietor of a famous library at Athens. Secular Games at Rome.

SABBATIC YEAR (53D).

**3907** A.M., 92 B.C. Sulla receives the ambassadors of Arsaces at the Euphrates; the first public transaction between Rome and Parthia. Crassus Censor. Antiochus, brother of Seleucus, son of Grypus, assumes the diadem, is soon defeated by Eusebes, and drowned in the Orontes.

THE FIFTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

**3908** A.M., 91 B.C. Social war begins in Italy for 3 years. Jewish-Arabian war begins for 6 years. Livius Drusus assassinated. Philip succeeds Antiochus.

**3909** A.M., 90 B.C. Marius lays down his command. Sulla enters Cappadocia and sets Ariobarzanes on the throne. Demetrius Eucharis King of Damascus. Comet in Virgo.

**3910** A.M., 89 B.C. Alexander kills his mother, Cleopatra; expelled and dies soon after. Lathyrus restored over Egyptian throne and rules 8 years, the whole 36 from the death of Physcon (3882 A.M.) being assigned to him in Ptolemy's canon.

"CLXXIII. Olympiad. Parmeniscus, Corcyrean, the second time, *Stadium*." Cato slain. Sulla takes Stabiæ by storm; returns to Rome at end of campaign to enter on his consulate.

**3911** A.M., 88 B.C. Social war ended. First Mithridatic war. Civil war between Marius and Sulla begins (666 A.U.C.), continues 6 years. Mithridates causes all the Roman citizens in Asia Minor to be massacred in one day. Secular Games at Rome.

**3912** A.M., 87 B.C. Athens captured by Sulla, who sends its libraries to Rome. Cinna deposed; effects a junction with Marius. Contest of Cinna and Octavius. Death of Marius. Photius Gallus first Roman rhetorician. Comet recorded in N. W. China, Spring. Archelaus defeated by Sulla.

**3913** A.M., 86 B.C. Posidonius from Rhodes to Rome.

SABBATIC YEAR (54TH).

**3914** A.M., 85 B.C. "CLXXIV. Olympiad. Demostratus, Larissean [the Greek is here wanting], *Stadium*." Sulla passes into Asia. Birth of Brutus. Demetrius taken by Parthians. Antiochus Dionysius, fifth son of Grypus, takes the throne of Syria.

THE FIFTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

**3915** A.M., 84 B.C. Sulla interviews Mithridates; peace granted. Cinna assassinated.

**3916** A.M., 83 B.C. Pompey opposes Carbo in behalf

of Sulla, who lands at Brundisium. Sertorius returns to Spain. Mithridates puts his son to death. Syrians choose Tigranes king of Armenia, for their king; reigns 14 years by a viceroy. Eusebes flees to Cilicia. Secular Games at Rome.

**3917** A.M., 82 B.C. Confusion in the Roman Calendar increases on the death of Scævala, Pontifex Maximus, and becomes worse confounded until corrected by Julius Cæsar 3953 A.M.

Cleopatra III. reigned the last 6 months of this year, with Ptolemy Alexander II., when he slew her. Decline of agriculture in Italy. Sulla plunders the Delphic temple, defeats Marius the younger, enters Rome, and is made perpetual Dictator.

**3918** A.M., 81 B.C. Ptolemy Alexander ruled alone in Egypt and thence forward for 15 years (see 3933 A.M.). Triumph of Sulla. Pompey in Africa.

“CLXXV. Olympiad. Stadium of boys, and Epænetus, the Argive, conquered. For the men did not contend, because Sulla had called them all to Rome.” 81 B.C.

**3919** A.M., 80 B.C. Julius Cæsar's first campaign. Capture of Mytilenë.

**3920** A.M., 79 B.C. Sulla resigns the Dictatorship. Posidonius estimates the atmosphere to be 400 stadia high. Zeno and Cicero at Athens. Alexander Janneus dies; is succeeded by his wife Alexandra.

SABBATIC YEAR (55<sup>TH</sup>).

**3921** A.M., 78 B.C. Alexandra, Queen of Judea, makes her eldest son, Hyrcanus I., High Priest (78 B.C.). She conciliates the Pharisees.



Death of Sulla; body carried to Rome and burnt in Campus Martius; the first at Rome who had a funeral pyre; the only decent thing to do with his body as he died eaten by lice! Lepidus defeated by Catullus and Pompey. Julius Cæsar hearing of Sulla's death, left Cicilia and hastened to Rome. War of Sertorius in Spain. Second Mithridatic war. Secular Games at Rome.

THE FIFTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

**3922** A.M., 77 B.C. P. Servilius, Proconsul of Cicilia, leads the first Roman Army over Mt. Taurus. Pompey, only 30, sent to Spain to assist Metellus against Sertorius. Arsaces Sinatrocces begins to reign in Parthia. Death of Lipidus. Cicero returns to Rome. "CLXXVI. Olympiad. Dion, Cyparissean, *Stadium*," 77 B.C.

**3923** A.M., 76 B.C. The Capitol at Rome being finished, Catullus and Curio got the Senate to send a committee to Erithræ to collect Sibyllin verses, written by Sibylla, a Fortune Teller of Alexander's day. They sent, in fact, all over the known world to finish this collection, and secured a vast number, most of them spurious, but stored them in the Capitol. Sertorius makes a compact with Mithridates. Nicomedes III., of Bithynia, dying, left his realm by will to Rome, whereat Mithridates determined upon war against the "Covetous Romans"; he makes an alliance with Sertorius. Julius Cæsar captured by pirates.

**3924** A.M., 75 B.C. Sertorius routs and wounds Pompey. Cicero Quæstor in Sicily. Julius Cæsar now captures his former pirate captors and crucifies

them at Pergamus. Third Mithridatic war begins; Lucullus and Cotta have it in charge.

**3925** A.M., 74 B.C. Mithridates defeats Cotta. Lucullus and Marius deterred from battle by a flaming prodigy in the heavens. Cicero returns to Rome. Cherry tree often cited as sent to Rome by Lucullus this year; it was rather a feature of his triumph in 63 B.C., *q. v.*

**3926** A.M., 73 B.C. War with Spartacus, the Gladiator. Lucullus defeats Mithridates. Sertorius slain by Perpenna, whom Pompey pursues and cuts off with all of his effects, ending the Spanish war. Secular Games at Rome. "CLXXVII. Olympiad. Hecatomnus, Elian, *Stadium*," 73 B.C.

**3927** A.M., 72 B.C. Ariovistus crosses the Rhine and subdues Gaul. Spartacus routs Cassius, the Prætor. Mithridates again defeated by Lucullus, and forced to fly to Armenia.

SABBATIC YEAR (56TH), AND JUBILEE (IX.).

**3928** A.M., 71 B.C. The IX. Post-Exilic Jubilee. End of the 56th "Week" (Dan. ix. 24);  $3536^i + (8 \times 49) = 3928^{ix}$  A.M.

Early in this year Herod the Great was born. [His father was Antipas, a noble Idumean, and his mother Grypas, a noble Arabian. Antipas called himself Antipater, and was by religion a Jew, as all Idumeans then were. Herod died at the age of 70;  $3928 + 70 = 3998$  A.M., *q. v.* It is to be noted that Herod's life runs with the Sabbatic and Jubilee Scales (see page 81, Study No. Ten). Finally, Herod's 70 years extend from late in 4642 J.P. to late in 4712 J.P.].

Crassus defeats and kills Spartacus, whose army is scattered. Marcus Lucullus was the first Roman that warred against the Scythians beyond the Euxine Sea. 450,000 free citizens in Rome at the Lustrum. An interval of 41 years now occurs, during which, from the records of Augustus, it would appear no census was taken; this interval covers 3929 to 3969 inclusive, and we shall meet with a recurrence of the Lustrum in 3970 A.M., *q. v.*

THE FIFTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

**3929** A.M., 70 B.C. Pompey and Crassus Consuls. Virgil born at Mantua. Alexandra dies, succeeded by Hyrcanus, her eldest son, who reigns but three months. Censorship revived at Rome. Romans learn of water-mills in Asia.

**3930** A.M., 69 B.C. Aristobulus II. King and High Priest of Jerusalem, Phraates III. begins to reign in Parthia. Lucullus totally overthrows Tigranes. Cotta returns to Rome and is honored by the name of Ponticus. The Cretan war. Comet in the Spring, Western China. Antiochus Asiaticus takes the throne of Syria for 3 years. "CLXXVIII. Olympiad. Diocles, Hypepenean, *Stadium* [69 B.C.]. Stratonicus, the son of Corovagus (Gr. Coragus), the Alexandrian, in wrestling and the Pancratium, the fifth from Hercules. At Nemea on the same day he received four crowns of boys and bearded men (Gr. beardless 'Imberbium'). Thus far the Greek and Armenian; but the Armenian adds a passage variously rendered in the two editions, and to me (Jarvis) unintelligible. I therefore add them both without translation. The

Venice edition reads: '*Gynnicis peractis certaminibus sine equitatione; idque per gratias accidit, sive ad amicos, sive ad reges scribere; unde neque usum, (vel equitationem) fieri arbitrati sunt.*' The Milan edition renders the Armenian thus: '*Et gymnica certamina sine equo, peragens, gratia amicorum vel regum adsecutus est ut in Album referretur; quare nec egisse Olympiadem putabatur.*'"

**3931** A.M., 68 B.C. Lucullus again drives Mithridates from the field and defeats Tigranes. Pirates of Sicily scorn the Romans. Aristodemus of Crete. Nisibis taken by assault. Secular games at Rome.

**3932** A.M., 67 B.C. Cæsar Quæstor, in Spain, sighed at the sight of Alexander's statue, for that he himself had done nothing great. Mithridates defeats Triarius, who is slain with 7,000 Romans, 150 Centurions, and 24 Tribunes. Clodius, sent by Marcius, as Admiral against the pirates, but Gabinius got the Senate to appoint Pompey Emperor of the Seas, for three years, with 500 ships, 120,000 foot, 5,000 horse and 25 Senatorial Lieutenants, etc. In 40 days he scoured the sea clear of the pirate pests, and in 40 more subdued Cicilia. Q. C. Metellus conquers Crete, and wins the name of Creticus.

**3933** A.M., 66 B.C. Ptolemy Auletes reigned in Egypt, under Roman protection, for 14 years; 3933+14=3947 A.M., *q. v.* Pompey made Generalissimo of Asia, and all wars, on land or sea, committed to his charge. Crete reduced to a Roman province. With this year ended the Syrian Kingdom. Antiochus Asiaticus was conquered by the Romans, and the sceptre was thereupon resigned by Tigranes,

after it had stood 247 years, according to the Era of the Greeks, or of Seleucus;  $3687 \text{ A.M.} = 1; + 246 = 3933$ , *i. e.*, the 247th year (inclusive). Syria, a Roman province. Ebony introduced at Rome by Pompey.

**3934** A.M., 65 B.C. Cæsar Edile, P. Sulla and Aurelius Cotta chosen Consuls, but being accused of bribery, Aurelius Cotta and Manlius Torquatus were substituted. This so displeased Julius Cæsar and Marcus Crassus, that they now joined to attack the Senate; Cæsar having a special grievance in their refusal to send him to Egypt. Pompey returned to Damascus, and made Syria a separate Roman province. Horace born at Venusium in Apulia. A very large comet recorded. "CLXXIX. Olympiad. Andreas. Lacedæmonian, *Stadium*," 65 B.C.

SABBATIC YEAR (57TH).

**3935** A.M., 65-64 B.C. The 57th Sabbatic year since the I. Sabbatic Jubilee after the Exile (3536 A.M.) and therefore the last year of the 57th "week" of Daniel ix. 24. (Eclipse of the moon at Jerusalem May 14th, 4.25 A.M., 64 B.C., cited by Hales, verified by others). Cæsar Pontifex Maximus. Mithridates proffers peace. Pompey rejects except on rigorous conditions. Vigorous war prepared for on both sides. Terrible family misfortunes now overwhelm Mithridates. Pompey hastens to Pontus.

THE FIFTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

**3936** A.M., 64-63 B.C. The Consular Lists or "Fastes Consulares," so called among the Romans, were tables of marble on which were engraved in Chronological order the names of the Consuls, Dic-

tators, Masters of the Cavalry, and Censors. This constituted a sort of abridgement of the Annals of the Republic. These tables, long lost, were recovered in fragments, in the Sixteenth, Eighteenth and Nineteenth Christian centuries, and deposited at the Capitol—whence the name of Capitoline Marbles, which is sometimes given them.

“These precious fragments which form our most considerable monument of Latin Epigraphy, are unfortunately but too few in comparison with those parts that are perhaps hopelessly lost; nevertheless they often clear up and complete the narratives of ancient Historians.” Such naturally, is their legitimate purpose—to preserve the skeleton of Roman Administrations, but unfortunately the List in its present form, *i. e.*, as it has come from the hands of those who, in modern times, have recovered and arranged it, is seriously misunderstood at its most critical years (links) whereby the strength of the chain, as a Chronological metron, is not only unreliable, but absolutely misleading from that point onwards. In the course of our own Chronological Studies, we, like many predecessors, were not long in discovering the fact that a displacement existed somewhere along the line of modern arrangement, and set ourselves the task of finding out just where the error lay. That our search has been rewarded will be shown in due time; in the meanwhile we shall follow the List from this point onward to the weak links, and having drawn it up and re-welded them into their proper relations with their predeces-

sors, pull in the slack and so follow the cable down to at least the end of the first century of our own Era.

The List begins in the 244th year A.U.C. with Junius Brutus (Valerian Colleague), *i. e.*, commences with 509 B.C., and runs down to the year now under consideration, 63 B.C.\* at which (447th year) we shall take it up and follow it year by year, to the end of 100 A.D., as follows:

Consular List for 63 B.C. nominal (64-63 actual):  
M. Tullius M. F. M. N. Cicero; C. Antonius M. F.  
C. N. Hybrida.

Secular games at Rome. The Roman Calendar was very much out of place at this time, so that we may consider (see Page, "New Light from Old Eclipses") its nominal 1st of January as falling even before the Autumnal Equinox of 64 B.C.! This we have shown by the small displaced figure 63 to the right of the Harmonized Scale on page 82, Study No. Ten, and until Julius Cæsar corrected the calendar, a displacement more or less serious existed, whereby the actual "count" began in, or is set *back into*, the preceding B.C. year.

AUGUSTUS Cæsar born "at sunrise Sept. 23d (64 B.C.), the moon in Capricorn ( $7^{\circ} 21' 36''$ ) rising towards

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\* Since writing this, and discovering the links of weakness by independent investigation, we have run across much additional and corroborative testimony, so that we are thoroughly satisfied that the Consuls, as set forth in this redaction, are correctly emplaced, and that the List as now given will sustain any criticism which is pushed *à l'outrance*. Let it be noted, however, that as it is a harmony of the dozen or more independent efforts of former scholars it may not be fairly repudiated by citing against it any single witness who seems to disagree therewith.

the East," a result agreeing with the horoscope cast for Augustus in later years by Theogenes, and fully verified by Wm. M. Page in "New Light from the Old Eclipses" (pages 57-72), to which the reader is referred for irrefragible proof. N. B.—The years of Augustus thus run exactly with the Civil Solar (Equinoctial) years aimed at by the ancient Hebrew Luni-Solar Calendar, 3936 A.M. throughout being his 1st year of age, or he becoming "one year old" at its termination, *i. e.*, at the next Autumnal Equinox! Now 45 days and 1 hour after the birth of Augustus there occurred a partial eclipse of the moon, referred to by Cicero (in the poetical history of his Consulship) as happening when Mons Albanus was "*nivalis*," snow-covered; this has all been verified as the eclipse (4h. 58m. 48s.) of November 7th, (64 B.C.), and proves that the *beginning* of the *nominal* consular year of Cicero and Antony (commonly called 63 B.C., by early historians) was really in the Autumn of 64 B.C., as more or less corrected by Scaliger, Canon Browne, and others, now recognized as authorities. The whole matter has been fully discussed by Mr. Page in "New Light from the Old Eclipses" (pages 57-72) and verified. The Consulate as a fact, extended over parts of 64-63 B.C., and ranks as that of the corrected 63 B.C.

It was by means of this eclipse that Mr. Page solved, for the first time, the riddle of the Augustan horoscope, made for the emperor by Theogenes. *In the 46th year of Augustus Cæsar's age, Herod commenced to enlarge the Temple, and 46 years later, the veil of that*



*Temple was rent in twain!* Thus Jesus Christ was crucified in the 92d year, reckoning from the Autumnal Equinox at which Augustus was born! N. B.—It was the error in the Roman Calendar (about 101 days) at this time that led Julius Cæsar, 18 years later, during the “year of confusion” to correct that calendar, and to begin a new count (known as the Julian years) with the next Consular year, *i. e.*, January 45 B.C. (which see), and any system of Chronology which omits to take these matters into consideration is unscientific, based on ignorance, or worse yet, a deliberate fraud.

Augustus Cæsar was the grandson of Julia, the sister of Caius Julius Cæsar, the great military Dictator, and was ultimately adopted by him, and made his heir. He was the son of Caius Octavius, and was Caius Octavius, Jr. His mother was Accia, the daughter of Julia by Marcus Accius Balbus. This Accia married Caius Octavius, Sr. So much for the much disputed chronology of Augustus, in so far as it relates to the year of his birth. It now remains to note three other events mentioned by all historians as occurring in the same Consular year.

In this year Catiline's conspiracy broke out at Rome, as related by Sallust. It was discovered by Cicero, and defeated by Antony. This year, also, the people of Philadelphia (the old Rabbah of the Ammonites) began their Epoch. In it also Mithridates, 72 years old, committed suicide rather than be led in triumph to Rome. Thus ended the 3d Mithridatic war. He was succeeded by Pharnaces, his

unnatural son. But that which makes the year still more famous and important to Chronologists is the capture of Jerusalem by Pompey, after a siege of three months. The city was taken on the 3d day of the Fast of Esther (Thursday, the 22d of Sivan) about the middle of our June. Aristobulus was deposed and Hyrcanus II. restored, but not allowed to wear a diadem. Pompey destroyed the walls of Jerusalem, and entered the Holy of Holies, but he took none of the treasures, ordered the Temple to be cleansed, and restored the Divine service. The several events of so much importance will be found noted on the margin of the Measure of History (page 82, Study No. Ten) to wit: Birth of Augustus (\*); Capture of Jerusalem (†); Death of Mithridates (‡); Catiline's conspiracy (§).

Pompey did not hear of the death of Mithridates till near Damascus, when Aretas and Pharnaces submitted to the Romans. It was Cicero who defeated Catiline's conspiracy, by arraigning him (nominal October) in that famous speech, "*Quousque tandem abutere, Catilina nostra patientia? quam diu etiam furor nos eludet?*" Pompey this year also received the submission of Cicilia and obtained the immense treasures of Mithridates in Pontus. Lucullus triumphed this year, brought to Rome a celebrated Greek library, and the cherry tree, from Pontus.

**3937** A.M., 62 B.C. Consular List for 62 B.C. (agreeing with the *Nominal* Consular year at that time, 63-62 actual): D. Junius M. F. D. N. Silanus; L. Licinius L. F. Murena; Julius Cæsar Prætor,

It was C. Antonius who led the forces against Catiline, but he fought not in the battle, as he was himself a conspirator! So the victory was won by Petreius; Catiline's army perished to a man, without quarter. This year Cæsar put away his wife, Pompeia. Pompey wintered at Ephesus. Metellus Creticus triumphed at Rome. Cato went to Ephesus and saluted Pompey. At length Pompey, leaving Scaurus, President of Syria, and Flaccus Prætor. of Asia, having warred with 22 Kings, taken 1,000 castles, 900 cities, restored 39 cities, and 8 regions with colonies, and done much more, left Ephesus and began his return towards Italy, through Greece. Rome filling up with magnificent houses. The marble theatre of Scaurus built to hold 30,000 spectators. The poor growing poorer, the rich richer. Power centralizing more and more. The Republic nearing its end. As History repeats itself, and like tendencies portend similar results, *we* manifestly live in perilous times (1894 A.D.). This without reference to Prophecy or to its scientific interpretation, but with *it* in addition, who can fail to discern the times?

**3938** A.M., 61 B.C. Consular List for 61 B.C. nominal (62-61 actual): M. Pupius M. F. Piso Frugi; M. Valerius M. F. M. N. Messala Niger.

About the beginning of this Consularship, Pompey arrived at Brundisium, where, contrary to all men's expectation, he dismissed his army and came without any military retinue to Rome. Here he related his achievements, and his triumph was decreed, which he delayed till his birthday. He had the decrees of

Lucullus reversed, and, assisted by Cæsar, restored the Tribunes of the people to their former power. Julius Cæsar, envious of Pompey's glory, and having now finished his Prætorship, procured the government of Spain, but being much in debt, from his liberality, applied to Crassus, the wealthiest man in Rome, who became his security for 830 talents, this at the instance of Tertulla, the wife of Crassus, who was very passionately in love with Cæsar. Cæsar, with this backing, went to Spain, where he subdued the Gallicians and Lusitanians, and all the Spanish nations never before conquered. In a short time, he now amassed such a vast treasure (though in the name of the Republic) as enabled him to imitate Alexander himself.

In the meantime, on the 29th and 30th of the nominal September (Pompey's birthday, and the day before it), really about the June Solstice of 61 B.C., Pompey's Triumph, for two days, over the known earth, was held, to wit: over Africa, Europe, and Asia; when 324 noble captives were led before him, together with chariot loads of gems, of gold, and of silver (20,000 talents), and such heaps of other precious things, taken in war, as had never before been seen in Rome. And now it was that Cicero's Temple of Liberty began to lose its usefulness at Rome, since from this very year we may reckon the incidents that three years later led to its destruction, and a century later to the Senate's vain attempt to recover "the Word" as the watchword of the Republic! Phraates III. murdered by two of his sons, and

succeeded by Arsaces Mithridates III., of Parthia. Castor's Roman Chronology ends here.

"CLXXX. Olympiad. Andromachus, Lacedæmonian (Gr. Ambraciote), *Stadium*," 61 B.C.

**3939** A.M., 60 B.C. Consular List 60 B.C., nominal (61-60 actual): Q. Cæcilius Q. F. Q. N. Metellus Celer; L. Africanus A. F.

Now it was in the very year after his Triumph that Pompey began those encroachments that led to an open rupture between him and the Senate, and which coming to blows resulted in his imprisoning Metellus (though a Consul)! through Flavius the Tribune, upon which the Senate also demanded to be imprisoned with him. But Flavius set his Tribunal at the door of the prison to keep them out. Thereupon the Senate caused the wall to be broken down, in another place, and so Liberty went into a century of incarceration—for with a Consul imprisoned, and the Senate, in effect, his companions, the giving of the Password of the Republic, which till then by Senatorial custom had resided with the Consuls, lapsed into the hands of Pompey and his successors. For, as Josephus says (vol. III., bk. XIX. c. 2, § 3) "Before the city was subject to Tyrants, the Consuls were the commanders of the soldiers, but when Cherea had received the Password (on the night that he slew Caligula) direct from the Senate, even the word 'Liberty,' the 'facts were the subject of admiration to themselves, and almost incredible; for it was a hundred years since the democracy had been laid aside, when

this giving of the watchword returned to the Consuls." Here the Chronology of Josephus seems to be absolutely correct. Thus:—

$$3939 \text{ A.M.} = 60-59 \text{ B.C.} = 1\text{st year};$$

$$+ 99$$

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$$4038 \text{ A.M.} = 39-40 \text{ A.D.} = 100\text{th year.}$$

Meanwhile Julius Cæsar came home from Spain, waived his Triumph in order to be made Consul, and got Pompey's interest on promising to confirm all his transactions. Indeed, Cæsar made Pompey and Crassus good friends, and the three joined to absorb the whole Power of Rome. This was

### THE FIRST TRIUMVIRATE.

CÆSAR, POMPEY, CRASSUS.

It was confirmed by an oath, the provisions of which went into effect at the beginning of the next Consular year. Posidonius, during an eclipse of the sun, observed a comet this year, 60 B.C. Diodorus Siculus in Egypt; his History ends at the Gallic war of Cæsar. Denmark, reign of Sciold, first king. The Danish chronicles enumerate 18 kings to the time of Ragnor Lodbrog.

### TRIUMVIRATE.

**3940** A.M., 59 B.C. Consular List nominal 59 B.C. (actual 60-59 B.C.): C. Julius C. F. C. N. Cæsar; M. Calpurnius Bibulus L. F. L. N. Piso Cæsorinus.

The Triumvirate (the first) Pompey, Crassus, Cæsar, began now, and lasted for ten years, *i. e.*, up to the civil war. Reckoning "Consular Groups" from *this* year, *inclusive, i. e.*, as an initial year (59 B.C. = 1st) we shall find the capture of Jerusalem by Herod

(36 B.C.) to have occurred in the 24th Consulate, but it was in the 28th "Consular Group" if we reckon as 1st the one *in which* (63 B.C.) Pompey took the city. In other words, 27 current and consecutive years, reckoned severally, say from the Fast of the III. Sacred month, to the same Fast again, year by year, will inevitably fetch the enumerator *into* a 28th year and *to* the 27th *repetition* of the same Fast day. This can be proved by opening the Measure of History at page 82, and placing a finger on June 3936 A.M., at which time Pompey captured Jerusalem. Now from that June to the next (June 3937 A.M.) is 1 twelve-month, to the next (June 3938) is 2, etc., down to June 3963 A.M., which is 27, to the selfsame Fast day. But 3963 is the 28th year counting the one at, and in which, we began, 3936 A.M., as the 1st consulate! which may be similarly proven, to wit: 3936 A.M. = 1st, 3937 A.M. = 2d, etc., 3963 A.M. = 28th. Cæsar carries the Agrarian law, ratifies the acts of Pompey, and the adoption of Clodius by the Plebeians.

At the end of his Consulate (59 B.C.) Cæsar, by a Decree of the People, obtained "*Omnia Gallia*" and Illyricum, for his provinces, during 5 years, with four Legions. This was the beginning of his great Power, and is where he begins his Commentaries. This is also the year in which the Roman government (in the sense of Rev. xvii. 10) changed its form, the Fourth Phase (Consuls and Military Tribunes) giving place to the Fifth (The Triumvirate) which eventuated, by the gradual encroachment of the Cæsars, into the Sixth, an Imperial, one-man power,

concentrated, 27 years later, in the hands of the last surviving "Triumvir," Augustus. From the Patmos point of view, if the vision had 5 parts *fallen* in John's actual past, then the Sixth "King" (or regnal head) of Rome was certainly the Imperial one actually in power in John's day! and it is manifest that one *pair* of the generally accepted governmental phases of Rome was contemplated as a unit. The historical subdivision as generally given is I. Kings, II. Consuls, (III. Dictators), IV. Decemvirs, V. Tribunes, (VI. *Triumvirs*, VII. *Emperors*), one of which must be entirely dropped, and we select for elimination the one, Dictators, which was merely an intensified enforcement of whatsoever phase of government happened at the time to be in power. The resulting list, therefore, becomes I. Kings, II. Consuls, III. Decemvirs, IV. Consuls and Military Tribunes, V. Triumvirate, and VI. Emperors, growing out of the Triumvirate. This subdivision at 1260 years for the entire matter gives us  $244 + 59 + 86 + 305 = 694$  years for the 4 *fallen* heads, and leaves 566 years for the V. and VI. Heads, or fetches us down to 508 A.D., an all-important year in Theodoric's career, while 1260 years further fetch us to the birth of Napoleon Bonaparte (Feb. 5th, 1768 A.D.) whom many consider to have been the VII. "King" that continued a short space (Rev. xvii. 10) duly followed by the *recovered* Austrian Dynasty as VIII. "head,"—resurrecting, as it were, the VI. and being "of the seven." We present this matter here for what it may be worth, and proceed to others, merely noting that the



V. Head as such continued  $3 \times 3 \times 3 = 27$  years, or to the Battle of Actium.

Cæsar married Calpurnia, and gave his daughter Julia to Pompey. Cicero blamed the Triumvirate as dangerous to public liberty, so Cæsar induced Clodius to lay down his Patrician cast and be adopted as a Plebeian, that he might be Tribune of the people and so be in a position to oppose Cicero. Titus Livius, the celebrated historian, born this year.

**3941** A.M., 58 B.C. Consular List 58 B.C. nominal (actual 59-58 B.C.): L. Calpurnius L. F. L. N. Piso Cæsorinus; A. Gabinius A. F.

Cæsar, having gotten the above (his friends) into office, hastened to Gaul. Here his Commentaries begin. Clodius, now Tribune, accused Cicero of the summary execution of Roman citizens in quelling the Catiline conspiracy, and forced him to flee from Rome by night. An act was passed banishing him, his houses and villages were destroyed, his effects confiscated, and he traveled alone to Thessalonica. Meanwhile Cæsar overcame the Helvetians at the Rhone, and King Ariovistus at the Seine. Ptolemy Auletes goes to Rome, leaving Berenice as regent. Secular Games at Rome.

#### SABBATIC YEAR (58TH).

**3942** A.M., 57 B.C. The 58th Sabbatic year since the I. Sabbatic Jubilee after the Exile (3536 A.M.), and therefore the last year of the 58th week (*Shabua*) of Dan. ix. 24. In this year Herod was 14, and in his 15th year; Augustus was 6, and in his 7th year. It was the 2d Sabbatic year of that Jubilee period which starts with the year of Herod's birth.

Consular List for 57 B.C. nominal (58-57 actual): P. Cornelius P. F. L. N. Lentulus Spinther; Q. Cœcilius Q. F. Q. N. Metellus Nepo.

At this time, 57 years before A.D., begins the Era of Vikramaditya, obtaining its name from a Sovereign of Malwa. The years are called *Samvat* and are Equinoctial. King of Ozene, in India, at whose court there flourished Amera Sinka, lexiographer; Vararuche, grammarian; Kalidasa, poet.

This year Clodius sent Cato against Ptolemy, King of Cyprus. Calvinus as President, and Mark Antony as his Lieutenant, were sent to Syria. Pompey secured the recall of Cicero, who recovered all his possessions and was received in great splendor. Cæsar subdued the Belgæ, and with difficulty the Nervians, for which a 15-day festival was decreed at Rome. Clodius *versus* Milo. Sallust expelled from the Senate. Gylf, King of Sweden.

"CLXXXI. Olympiad. Lamachus, Tauromenite, *Stadium*," 57 B.C. Gabinius defeats Alexander, who surrenders Alexandrion.

THE FIFTY-NINTH WEEK "BEGINS" (DAN. ix. 24).

**3943** A.M., 56 B.C. Consular List for 56 B.C. nominal (actual 57-56): Cn. Cornelius P. F. P. N. Lentulus Marcellinus; L. Marcius L. F. Q. Phillippus.

Cæsar sent Galba against the Rhone, marched himself against the *Veneti* and *Celti*, sent Crassus, another lieutenant, against the *Sontiates*, and Sabinus against the *Unelli*. After this, he put his men into winter quarters, and traveled to Italy; sent for Crassus and Pompey to meet him at Lucca, and

(for fear he himself would be recalled!) induced them to run for the consulship. While here he was waited on by a great concourse of people, and 200 Senators. Claudius Edile. Cato returns from Cyprus. War in America. Aristobulus escapes from Rome, and attempts to recover Alexandrion. Is defeated, and eventually sent a second time to Rome. Pompey secures Caina and the treasures of Mithridates.

**3944** A. M., 55 B. C. Consular List for 55 B. C. nominal (actual 56-55): Cn. Pompeius, Cn. F. Sex. N. Magnus II.; M. Licinius P. F. M. N. Crassus Dives II.


The election of Pompey and Crassus was greatly, but fruitlessly, opposed by Cato, so the former prevented Cato's being chosen Prætor. By the help of Trebonius, the Tribune, Laws were now passed continuing Cæsar in Gaul for 5 years more, dating from next year, inclusive, assigning Syria and the Parthian war to Crassus, and Spain and Africa to Pompey, with 4 legions, two of which he sent to Cæsar. The Triumvirate also got extraordinary power to employ what forces they pleased, against whom they pleased, without waiting orders from Senate or people. This was little short of Dictatorial power, lodged in *three*, instead of one; and when, at last, his two rivals were out of the way, Cæsar profited by the absorption. Gabinius and Mark Antony marched to Egypt and restored Auletes to the throne, for 10,000 talents. Gabinius then returned to Syria, prepared to return home on being relieved by Crassus, who, against the

consent of the people of Rome, had made vast preparations against the Parthians; though the latter were then at peace with Rome. Therefore, when he departed, the people followed him out of the city with dreadful imprecations, although he was still Consul. The war was unholy from the start, and came to a well-merited termination. Cæsar passes the Rhine and defeats the Germans.

“It is stated in history that Cæsar invaded our shores [Britain] on the 26th of August 55 B.C.” The year letter for that year, if we observe the fixed form of the year, was A, which brings the 26th of August to Saturday. In his commentaries we also find that the 4th day of his arrival was in the time of full moon. Now the Metonic (Golden) number for 55 B.C. was XVII., which locates the new moon to August 14th, and the full to August 27th; hence, if he arrived on the 26th, “the fourth day of it,” *i. e.*, reckoned inclusively, would be the 29th.” This note is condensed from J. J. Bond’s Handybook for Verifying Dates, and exemplifies the employment of the Golden Numbers of the Metonic Cycle for similar purposes. Mr. Bond remarks that “the golden number XVII. suits the statement made by Cæsar with reference to the time of the full moon, when the high tides caused him so much inconvenience.” These facts can be shown from the Harmonized Scale as follows: 346 Olymp. (page 45, Study No. Ten) was I. on the Metonic Cycle of XIX. years—because it is said to have been the first year of its employment, hence 777 Olymp. (page 88) was the

432d year thereafter (inclusive). But  $432 \div 19 = 22$  with XIV. as a remainder, which therefore was *its* golden number on the 23d Metonic Cycle. Now reckoning back by 19's to 723 Olymp. it will be found to be XVII. on the Cycle, and reading across the page (83, Study No. Ten) it will be found to overlap 699 A.U.C. and 55 B.C., in which A as a year letter may be written, and the gap between that year and 45 B.C., filled in by those who desire.

We did not carry the numbers back beyond 45 B.C. in the Scale because that is the year in which they properly began, in that 45 B.C. was the 1st year of the Julian count! Nevertheless for purposes of calculation, they can be reversed indefinitely. To fill them in use the following letters, year by year, between 55 and 46 B.C., to wit: A; G; FE; D; C; B; AG; F; E; D. The Metonic numbers may be obtained direct as follows: 4659 J.P. corresponds to 55 B.C., but  $4659 \div 19 = 245$ , with IV. as remainder, which was thus the Dionysian golden number. This according to the constant variation ( $-3$ ) between it and the Lunar Cycle of Hilarius, gives us  $4 - 3 = 1$ . for *Hilarius*; and, allowing for the same constant variation ( $-3$ ) between it and the *Metonic*, or going back into the next preceding cycle 3 counts, *inclusive*, brings us, as per direct calculation, to XVII., *i. e.*, starting backwards at I,

XVII. (XVIII., XIX.), I. 

All of which gives a new moon August 14th, as per any table of Metonic numbers). Thus, Caesar's landing in Great Britain is verified, and the Harmonized

Scale is shown to Measure History, albeit we presume by this time our readers must have become convinced of its veracity by virtue of far different evidence than the perpetual burden of figures and calculation. The situation, in a nutshell, is this: some minds require this mathematical sort of proof, and we are rejoiced to say to them: Very well, Brethren, help yourselves, and make it hard or easy, and take as much or as little as you like, for the Scale will stand it. Others, on the other hand, have minds that judge a demonstration by its collateral evidence chiefly, *its fitness to the case in hand*; and we must confess that we prefer that class of evidence ourselves. Yet once again, before dropping this strain, let it be plainly stated that we fully recognize the fallibility of our own work, and chiefly submit it to our fellows for verification or emendation. Of the correctness of its main argument, we know, because mathematics is mathematics, and on mathematical grounds we are confident that the skeleton cannot be shaken, and this, too, in that its concert is the result of the harmonized and accepted testimony of the whole preceding array of evidence and authority as to the principal epochs, eras, data and cross references concerned. But in the subordinate matter of internal adjustment, "the filling in," as it were, we have no doubt whatever but that some, and perhaps much of it, may have to be overhauled; in disconnected data we have often been forced to use judgment, as have others before us. Yet, let no one who detects a typographical accident, or a misjudg-

ment, miscalculation, or out and out blunder, here and there, imagine that a few weak bricks are going to destroy this wall of time ; no, nor will a whole section of such bricks do so! The mass of the fabric is sound, and its bricks, and mortar too, are full of straw, which was provided for the purpose. Here and there, all along its course, great spans spring up and arch their way to piers of adamant, far in advance or far in rear, the which, with intricate chronological architecture, bonded, measured and braced, sustain each other quite fearless of any evil from such weak blocks, in the mere outside work, as may have gotten in from accident, or over-hasty judgment. In the stress of the present emergency, now that the "signs" portend the "end" so near, or well begun, it is hardly worth while to waste time repairing at these minor points, yet when we or others see them, we shall certainly help pull them out. But the urgent demand now is to complete the final span, that we may measure the whole line of works, and so discover the real and pertinent secret of its wonderful design.

**3945** A.M., 54 B.C. Cæsar having beaten the Britons in several battles, forced them to sue for peace, and give hostage; he then started back to Gaul, where, after having despatched Labienus and Galba to harass the Gauls, who had revolted, he sent his army into winter quarters in Belgium.

Consular List for 54 B.C. nominal (actual 55-54): L. Domitius Cn. F. Cn. N. Ahenobarbus; Ap. Claudius Ap. F. Ap. N. Pulcher.

Crassus succeeds Gabinius over Syria, and invades Parthia, returns to winter in Syria, and having spoiled the Temple of Jerusalem to the value of 10,000 talents (which Pompey had left untouched), marched over the Euphrates against the Parthians.

Cæsar, finding the Britons had violated their articles, embarked (at Calais) with 5 legions and 2,000 horse, landing without opposition at Dover, in the Spring, and quickly forced one of their camps. He then established Mandubratius (a British prince, who had fled to him), over his father's kingdom, defeated them in a naval battle, but had to repair his fleet, which suffered greatly in a storm. He next subdued Cassivelaun, took hostages, imposed a tribute, and returned to Gaul. A shower of iron is reported by Pliny to have fallen this year in Lucania.

**3946** A.M., 53 B.C. Consular List 53 B.C. nominal (actual 54-53): Cn. Domitius; M. F. M. N. Calvinus; M. Valerius Messala.

Enumerated as Balbinus and Messala in the *Fasti Idatiana* and *Fasti Siculi* (Chronicon Paschale). Secular Games at Rome.

Crassus overran Messopotamia until he went into winter quarters (note that the displacement of the Calendar brought January 1st into the Autumn in these days). Mithridates III. was now conquered by Orodes (the Parthians being now engaged in civil war), who then began to reign alone. He divided his army, giving one part to Surenas who, at Charræ (old Charean) overthrew the Romans, took 10,000 prisoners, and slew Crassus and his son. Cassius,



his Quæstor, alone escaped to Syria with 500 horse. Cæsar, this Fall, broke the Gallic Union, crossed the Rhine on a new bridge, met with little success, and re-passed it to resist the Segambri, who had pursued a similar military policy. After causing them to retreat back over the Rhine, Cæsar had a council of war, and put his army into winter quarters. Meanwhile, Pompey had not left Rome, leaving his own wars to his lieutenants. But Cæsar's successes excited his jealousy, and the two began to work apart.

“CLXXII. Olympiad. Anthestion, Argive, *Stadium* [53 B.C.]. Marion, the son of Marion, Alexandrian, in wrestling and the Pancratiun, the sixth from Hercules.”

The death of Julia, Pompey's wife, occurred while Julius Cæsar was last in Briton, and the defeat of Crassus had left the field of ambition open to the twain, with no longer any check upon them save the mutual dread of failure; for as rivals, each aspired to solitary rule. Clodius was slain by Milo, the Curia became his funeral pyre, and the year went out with anarchy in Rome.

**3947** A.M., 52 B.C. Ptolemy Auletes, dying, leaves his children under the protection of the Roman Republic, and directs that the eldest son, Dionysius should have the crown, and should marry Cleopatra IV. his sister. She, the famous Cleopatra, was then about 17 years old. Dionysius began to reign very young. [He refused to marry Cleopatra, raised an army, and would have dethroned her if Julius Cæsar had not come to her relief, just after the battle of Pharsalia.

Cæsar defeated Dionysius, who was drowned in the fight, after he had reigned 4 years,  $3947 + 4 = 3951$  A.M., *q. v.*].

As to Cleopatra's age, in 3947 A.M., she was "17," therefore, in her 18th year. Her reign counts forward 21 additional years, and thus, into 3968, on August 29th of which she died:

3947	=	“17 years old,”	<i>i. e.</i> ,	in her 18th year.
<u>21</u>		<u>21</u>		<u>21</u>
3968		A.M., <i>q. v.</i> ,	“38 years old,”	<i>i. e.</i> ,
			in her	39th.

For the first eight months of this year (3947 A.M.), which followed the defeat of Crassus, no Consul was chosen because of the contention of candidates. The Senate was at last forced to create Servius Sulpitius INTERREX, who by Cato's advice made Pompey, not Dictator, to which office he aspired, but sole Consul. Milo was banished to Marseilles.

Consular List for 52 B.C. nominal (actual 53-52): Cn. Pompeius Cn. F. Sex. Magnus III., at first without a colleague, then with Q. Cœcilius Q. F. Q. N. Metellus Scipio, *ex* A. D. K. Sextil.

Cæsar, as a proffer of friendship, now offered Pompey his niece Octavia, and demanded Pompey's daughter for himself. This was rejected by the latter, who married Cornelia, the beautiful widow of Crassus. Pompey now made his new father-in-law, Metellus Scipio, his colleague, as Consul. Cicero was made Augur in the place of young Crassus, slain last year, and by the end of the year was ready to start for Syria. In the meantime, Pompey secured a law that "no absent person should demand any

public employment." Aimed at Cæsar, and eventually the occasion of civil war (in that Cæsar and his friends made just this demand two years later, and crossed the Rubicon early in the next, to enforce it). Sallust Tribune.

**3948** A.M. 51 B.C. Cæsar, while he had a strong party at Rome, was forced to fight a wonderful winter campaign, which ended in the capture of Alesia, and the defeat of Vercingetorix.

Consular List for 51 B.C. nominal (actual 52-51): Serv. Sulpicius Q. F. Rufus; M. Claudius M. F. M. N. Marcellus.

While Cassius was besieged at Antioch, Cicero made a diversion, which caused the Parthians to lift the siege, and besieged Antiogonia. Cassius, thereupon marched out and gave them a total rout. This ended the Parthian war, after which he resigned the government of Syria to Bibalus, and returned to Rome. There was an eclipse of the sun,  $10\frac{1}{2}$  digits on the 7th of March, this year. Cicero then subdued the Eleutheso-Ciciles, who had never before been conquered, for which the army saluted him as Emperor.

#### SABBATIC YEAR (59TH).

**3949** A.M., 50 B.C. The 59th Post-Exilic Sabbatic year (end of Daniel's 59th Shabua);  $3536 + (7 \times 59) = 3949$  A.M.

Consular List for 50 B.C. nom. (51-50 B.C. actual): L. Æmilius M. F. Paulus; C. Claudius C. F. M. N. Marcellus

The 10-year period (3940-49 A.M. = 59-50 B.C. inclusive) of the first Triumvirate (Cæsar and Pompey

sole survivors) expires with this year (50 B.C. nominal) and Consulate. Cæsar now defeated the Aquitanæ and dispersed his army in winter quarters at Narbon. Thus ended the 8th and last of Cæsar's successful wars in Gaul (58-50 B.C.) which thereupon became a Roman province. Cicero now returned to Rome, but, in view of the Civil war then pending, he declined a Triumph.

Cæsar sent from Gaul and demanded the Consulship in his absence, and a continuance in command of Gaul. But all of this was successfully withstood by the Consul Marcellus, by virtue of the law of two years before. Meanwhile Cæsar had bribed half of the Senate, his army was a refuge for the disaffected, and civil war was hoped for, and intended, aye, promised as a relief! Such are the dangers that face Republics which grow lax, and trust their affairs to demagogues and politicians. Eternal vigilance is the only price of liberty. It cannot be commuted, *for there are no equivalents!* And let it not be forgotten that so long as human nature remains unregenerate History must and will repeat itself! Shew me a Republic whose citizens have lost their simplicity, whose rulers are the exponents of cliques and trusts and rotten primaries and I will show you the Law looking to its destruction written in the experience of the past. For unless such a republic cleans its House its House must fall.

THE SIXTIETH "WEEK" BEGINS (DAN. IX. 24).

**3950** A.M., 49 B.C. Consular List for 49 B.C. nom. (50-49 B.C. *actual*): C. Claudius M. F. M. N. Mar-

cellus; L. Cornelius P. F. Lentulus. (Towards the end of the Consular Term C. Julius Cæsar, Dictator I. This *first* Dictatorship lasted but eleven days and closed the Nominal Consular Year. But of this anon).

#### THE FIRST YEAR OF THE CIVIL WAR.

Cæsar's own account agrees with that of other historians, that the Civil war began early in the Consulship of *Marcellus* and *Lentulus*. Now the chronological student must bear carefully in mind the difference between the true and nominal calendars at this period; for, as Cæsar's correction had not yet obtained, there is a very wide discrepancy which must be taken into due consideration. Thus the beginning of the nominal Roman year, January 1st, 49 B.C., coincides with November 13th, 4664 J.P. = 50 true B.C., on which date the new Consuls entered upon their office. Curio delivered Cæsar's letters to them at once, and they were read in open Senate. A stormy debate of several days followed, and on the 6th of January (true November 18th) Cæsar was declared to be an enemy of his country. Upon this, Curio and the two Tribunes fled to Cæsar at Ravenna.

Cæsar now began the Civil war by crossing the RUBICON (50 B.C., 699 Nab., 704 A.U.C. (Varro), 728 Olymp. (*i. e.*, CLXXXII. 4 Olympiad, 4664 J.P.), and invaded Italy which he conquered in 60 days. On the arrival at Rome of the news of this declaration of war, the two Consuls fled to Pompey at Capua, and as Cæsar advanced to Apulia, Pompey retreated to Brundisium, arriving there in the nominal Autumn. But Cæsar himself (failing to join in battle

with Pompey, for the latter sailed as soon as possible to Dyrrachium) hastened on to Rome where he delayed only long enough to secure the public treasure, and go through the form of calling the Senate together. Then, leaving the affairs of Rome in the hands of Mark Antony, he marched for Spain through Gaul (laying siege to Marseilles on his way) where he defeated Pompey's Lieutenants, among whom was Varro. These he treated with unparalleled generosity. He then returned to Gaul, and Marseilles surrendered, after which he marched back to Rome, arriving *before* the Autumnal Equinox, *i. e.*, before the beginning of nominal 48 B.C., actually late in the Consular year 49 B.C.

"CLXXXIII. Olympiad. Theodorus, Messinian, *Stadium*." "Julius Cæsar became monarch of the Romans," 49 B.C. Thus read the Greek records, the note as to Cæsar referring, of course, to a later period in the Olympic *quad* rather than to its particular *Stadium* year.

When Cæsar came back to Rome, he was created Dictator, to which, in the absence of the Consuls, he had been named by Lepidus. This he accepted, but desiring to be Consul the ensuing year, he abdicated in eleven days; after having first made several good laws. Hence, the Capitoline Tables record, after the names of Marcellus and Lentulus:

"EODEM-ANNO\*.

"C. IVLIVS. C. F. C. N. Cæsar. DICT. sine mag. eq. comit. hab. causea."

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\**Eodem Anno* = this same year, *i. e.*, the year of the Consulate of Marcellus and Lentulus, 3950 A.M. = 50-49 B.C. actual, or 49 B.C. nominal.

This was Cæsar's First Dictatorship, and it was during its brief term (11 days) that he had himself and Isauricus designated as Consuls for the ensuing year. From this *first* Dictatorship of Cæsar, the *Greeks* in Syria, computed the "CÆSARIAN TIMES," or the Era of Antioch (48 B.C.), and the Roman Emperors their Indictions\* but the *Syrians* reckoned the Era of Antioch from the next Autumn (September 1st, 48 B.C.), *i. e.*, from the one succeeding the battle of Pharsalia.

Without waiting for the calends of January to enter his office, Cæsar left Rome, and went to Brundisium.

#### SECOND YEAR OF THE CIVIL WAR.

**3951** A.M., 48 B.C. Consular List for 48 B.C. nominal (49-48 actual): C. Julius C. F. C. N. (Cæsar II. as Consul, see 59 B.C.); P. Servilius P. F. Cn. N. Vatia Isauricus. (Later, in the nominal Autumn, 48 B.C., C. Julius Cæsar II. (Consul) appointed Dictator II. by the Senate for one year.) Finally appointed by Cæsar to end *this same year*, Fufius Q. F. R. N.; Calenus P. Vatinius P. F. Secular Games at Rome.

Cæsar sailed from Brundisium against Pompey, about nominal January 4th, 48 B.C. (true date, November 5th, 4665 J.P.), leaving Antony to follow.

Pompey was at DYRRACHIUM, and thither,

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\* Proof:  $4666 \text{ J.P.} \div 15 = 311$  and 1 for a remainder; hence, 48 B.C. was a year I. on the Cycle of Indictions, or the last 11 days of 49 B.C. covered the Dictatorship! Q. E. D.  $360 \text{ years later} = 24$  Indictions, completed (*i. e.*, 313 A.D.). January 1st began the Pontifical Indiction, adopted by Scaliger in the Julian Period,  $4666 + 360 = 5026 \text{ J.P.}$ ;  $\div 15 = 335$ , with 1 as a remainder.

upon the arrival of Antony, Cæsar repaired early in the Spring (really in January of 48 B.C.).

Here, with little delay, and after discovering great military skill, Pompey fairly defeated Cæsar, but failed to follow up his advantage. The next morning, Cæsar marched into Greece, closely followed by Pompey, who joined Scipio, while Calvinus reinforced Cæsar. They all, at length, met on the plains of PHARSALIA, in Thessaly, where the fate of Rome was decided in a fierce battle\*, in which Pompey was totally defeated. He, thereupon, fled to Cicilia, and shortly after to Cyprus.

When the news reached Rome they loaded Cæsar with honors. He was appointed Consul for 5 years; Tribune of the people for life; and Dictator for a whole year. This was contrary to law, which forbade such an appointment for more than 6 months. But now Julius Cæsar himself was Roman law personified, and all the "times" as well, were literally out of joint! †

That the loss of the chronological "count" was

\* This battle must have been fought early in February, 48 B.C. (nominal April), and Cæsar, as soon as possible thereafter, began his difficult Winter march towards Egypt (see Suetonius).

† It is generally stated that the news arrived about the middle of August, and hence it is concluded that Pharsalia was fought about mid-summer. We take it that this August date refers to Cæsar's subsequent Egyptian victories, and to his acceptance of the Dictatorship, which, of course, was decreed upon the original receipt of news from Pharsalia, but the official notification of which had to follow Cæsar to Egypt and find him there before his acceptance *could be returned to Rome*, and so go into effect upon the Capitoline Tables!



keenly appreciated, we shall see anon, and by none, as to the proper sequence of the regular and official calendar, more than by Cæsar. But war was now the chief end of his anxiety, and broken law of small account, after that passage of the Rubicon! Early in the (nominal) Summer of this year (48 B.C.), Pompey sailed to Pelusium, in Egypt, hoping for aid from Ptolemy; but the latter, having expelled Cleopatra, and being confused with his own affairs,\* followed the advice of Theodotus, and had Pompey decoyed ashore, where he was assassinated in sight of his friends, on the last day of his 59th year (nominal June 22), 13 years after his Triumph at Rome over Mithridates, which was celebrated on the birthday whereon he became 46 years old. Cæsar, who had anticipated this move, was then at Alexandria, where he received the news of Pompey's death; he wept when presented with his head, and ordered it to be honorably buried. Cleopatra now came to Cæsar by night (tied up in a bag of bed-clothes, for fear of discovery by Ptolemy), and in the morning he espoused her cause (she bore him a son, named Cæsarion, before a year was out).

News now arrived from Rome as to the Dictatorial and other honors conferred upon Cæsar, and Dion Cassius says, that, although out of Italy, he immediately assumed the Dictatorship, and contrary to the established usage, took Antony as his Master of the Horse, although he had not been a Prætor.

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\* He was already at war with Cæsar, and Pompey's move was made with a view of assisting Ptolemy in the emergency.

Making allowance for the necessary delay in returning word to Rome, we must, therefore, date the official beginning of this Second Dictatorship from early in the nominal August (true June, 48 B.C.), and accordingly *it is at this time* that the records MUST have been engraved upon the Capitoline marbles, and that, *ipso facto*, the regular Consulate lapsed, or was absorbed. Thus, Cæsar and Isauricus drop out of office, as Consuls, and the record stands, as rectified and recovered:

C. IVLIVS, C. F. C. N. Cæsar II., DICTATOR.

M. ANTONIVS, M. F. M. N., Mag. Equitvm;  
and the year (12-month), covered by the term, is to be measured from nominal August, 48 B.C., to nominal August, 47 B.C. [I do not know that any former Chronologist has caught the force of this logical and legal necessity, and its misunderstanding threw even such a close reasoner as Dr. Jarvis entirely off the track of time. Its practical effect is to *telescope* the 19 sets of Consuls (as reckoned from Cicero and Antony to the Year of Confusion), to but 18 full consulates, and so cover exactly 18 years (63 B.C. to 46 B.C. inclusive) instead of 19 nominal years (64 B.C. to 46 B.C. inclusive) as Dr. Jarvis reckoned. The fact of these 19 sets, is clearly borne out by the harmony of the various Fastes, cited by Dr. Jarvis (Fastes Capitolini, Idatiani, Dion Cassius, Cassiodorus, Various Authors, Various Inscriptions, and the Fastes Siculi), but that they cover only 18 years has not been perceived. Now, it is also positively certain that the consulate of Cicero and Antony must

have begun with, and covered the nominal year 63 B. C. By this reckoning alone, can the eclipse of November 7th, true 64 B. C., cited by Cicero, and recognized by all the earlier chronologists, be satisfied, while, if Cicero's connection of the eclipse itself with the *Feriæ Latinæ* (April 27), is more than a poetical relation, it also demonstrates that the calendar of *his* day had slipped back into true 64 B. C., anywhere from 101 even to 116 days, *i. e.*, if the coincidence noted was accurate! (see 3946 A. M.). And the 19 sets must also end with 46 B. C., which all admit was the Year of Confusion.

The importance of the matter here set forth is not to be underestimated by any who are concerned with the necessity of recovering the true age of the Human Race, and of adjusting Roman History accurately to its scale of Equinoctial Solar years, and in that the ancient records set forth explicitly that Cæsar's acceptance of the II. Dictatorship, and his appointment of Antony as his Master of the Horse, *took place while he was in Egypt, and at once upon its receipt from Rome*, it equally follows that the record went into the Capitoline Tables at once, or at least, as soon as the news of his acceptance returned to Rome, *and hence, that the old Consulate lapsed then and there into the new official situation!* Now, the sequence of Sabbatic years demands just this emplacement, and this alone will satisfy the case, for Pompey's capture of Jerusalem was just after the Sabbatic year (*i. e.*, the next after), while Herod's, to the day, was 27 years later, and in the Sabbatic year itself, while the ministry of John

and the Saviour intensified the 70th Post-Exilic Sabbath year, and *had* to do so, in order to fulfill the types. Hence, such as are capable of looking at *all* the historical bearings, and are in search of that harmony only which is a guarantee of truth, will follow us in our acceptance of yet another discovery, vouchsafed by the Divine Spirit in these days of such direful need of Light! and which we shall now proceed to set forth].

The full record of the Capitoline Tables, therefore, reads, for this year, nominal 48 B.C. (49-48 B.C. actual), as follows:

C. IVLIVS C. F. C. N. Cæsar II.; P. Servillius P. F. Cn. Vatia Isauricus.

C. IVLIVS. C. F. C. N. Cæsar II. Dic.

M. ANTONIVS. M. F. M. N. Mag. Equitvm.

EODEM ANNO.\*

(*q.*) FVFIVS Q. F. R. N.; CALENVS P. VATINVS P. F.

(The latter part of the inscription refers to a

\* Note the testimony *Eodem Anno; i. e., the same year.* Whence Fufius and Vatinius can have been Consuls in no other year than a part of *the same one*, to which the other and preceding records refer; and so sure as Cæsar became Dictator, the second time, in the year of Pharsalia, in which he and Isauricus were Consuls, so sure also the expression "*Eodem Anno*," makes Fufius and Calenus to have been Consuls towards the end of *the same year!* All this is of the utmost importance, as it proves the List of Consuls was telescoped. in so far as mere duration is concerned, and locates the two sets Cæsar and Isauricus. and Fufius and Calenus, in the same year, instead of two separate ones, as generally misinterpreted.

matter that fell in the same second Dictatorship, and second year of the war! but much later on, as we shall see.)

Returning now to Cæsar, himself, and Egyptian affairs incident upon his arrival in the nominal June of 48 B.C. Ptolemy at once made war on him, so Cæsar seized the Tower of Pharos, and burned the Egyptian fleet, the fire of which, communicating with the shore, burned down *Bruchium* and its famous library containing 400,000 volumes.

Reverting again to the date of Cæsar's arrival in Egypt (nominal June 48 B.C.) we have to coördinate the dates of the Alexandrian war. Of course, as the nominal year was three months too early, the actual period of the year was *April*, hence as Suetonius states, referring to all the events subsequent to *Pharsalia*! "It was *Winter*,"\* and Cæsar found himself in a strange country,† with but limited resources. Nevertheless he succeeded in his enterprise.

Cæsar's war with Ptolemy was of very brief duration; his own cause as against Ptolemy was espoused by Mithridates of Pergamus, and Antipater of Jerusalem, with whom he gained a great victory, after

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\* Which really begins December 22d and ends March 22d. Winter in Asia Minor, Syria and Egypt did not necessarily mean cold, but did mean want, and we take the reference to be *retroactive, i. e.*, as covering particularly Cæsar's *march from Pharsalia to Egypt*, which was in Winter (actual February, March and April!). The account of Suetonius (Julius Cæsar XXXV.) clearly bears out this rapid campaign as here demanded by Chronology.

† *i. e.*, The one he marched through in reaching Egypt.

which Ptolemy was drowned in the Nile while endeavoring to escape in a boat. Cæsar now returned to Alexandria, and from thence came into Syria, rejected Antigonus, the son of Aristobulus, decreed the High Priesthood and the Principality of Judea to Hyrcanus and his heirs, and appointed under him Antipater to be Procurator of Judea. This was in recognition of his help in Egypt. Cæsar then marched against Pharnaces, and defeated him at Mt. Scotius, nominal August, 48 B. C. Writing of it to his friend, so sudden was its climax, the famous sentence : "*VENI, VIDI, VICI.*" The fifth day after he arrived in Pontus, and 4 hours after finding his enemy, he conquered !\*

On the testimony of Appian, the Alexandrian historian, writing nearly two centuries later (140 A. D.) Cæsar's stay in Egypt is generally placed at 9 months, and hence his conquest of Pharnaces is fixed to 47 B. C.

We reject this testimony for several reasons: (1) Appian as well as all later historians, was separated from the facts by the Year of Confusion, and was just as liable to misunderstand the Consular Fastes of these confusing years as his successors; (2) It is incompatible with Cæsar's character to have dallied in Cleopatra's arms in the face of the hostile military ones which at this juncture called so loudly for energetic action; (3) The very testimony of "*Veni, Vidi, Vici,*" covers

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\* Suetonius says this motto, "I came, I saw, I conquered," did not signify what was done "so much as *the dispatch* with which it was done" (Julius Cæsar XXXVII.), and this is exactly our position. It was all done in one year!

the three victories of that rapid year, *i. e.*, over Pompey, Ptolemy and Pharnaces ! (4) There is not chronological margin enough in his career, after Rubicon, to allow of such an idle waste of time; (5) The *eodem anno* of the Consular Fastes, referred to above (page 148), forces us to place his return to Rome that very year, and long enough before its termination to have appointed Fufius and Vatinius Consuls for its few remaining months; (6) Only thus can the Sabbatic and Jubilee records be harmonized; (7) Only thus can we harmonize the sequence of events that lead up to the fatal Ides of March in 45 B.C.; (8) The age of Augustus Cæsar, the eclipses at his death, and the chronology of Herod's life, in fact, the mesh of all subsequent history conspires to this same end, and the best way to convey our own conviction to our neighbors is to set the harmony of all the subsequent and collateral facts before them.

[Cleopatra, on the defeat of her brother Dionysius, reigned alone (by and from the original countenance and authority given her by Julius Cæsar) for about 18 years (3951-68 A.M. inclusive) and died, aged 39, about the 29th of August, in the year succeeding the battle of Actium;  $3951 + 17 = 3968$  A.M.]

Cæsar, having settled all affairs in those Eastern parts, and hearing, by express, of a sedition at home, hastened back through Greece to Rome, where he arrived in the Autumn of 48 B.C., about 9 months after the battle of Pharsalia! and as his II. Dictatorship was still running, he caused Fufius and Vatinius to be elected Consuls, so that he might

himself be free at once to carry the war into Africa. This record, already quoted (page 148), is found on the Capitoline Tables. The appointment was another violation of law, if a Dictator may be said to be bound thereby. At any rate, Dion says: "He did these things in that year in which, being Dictator the second time, he possessed supreme authority." Now as this honor was conferred upon him in the very year in which he and Isauricus were the original Consuls, the subsequent "*eodem anno*" of the Capitoline Tables must, of course, refer to it also.

As it is time, therefore, to elaborate a system which harmonizes *all* of the conditions, and as we have set some of them in order, let us proceed to the rest, and so settle all of them *in loco*.

It was thus towards the end of the first (or legal) six months of this II. Dictatorship that Cæsar appointed Fufius and Vatinius as Consuls; the remaining six months were extraordinary and lapped over to the next nominal mid-summer, when he was re-appointed Dictator for a yet longer term, as we shall see.

#### RECAPITULATION.

The Battle of Pharsalia was fought early in that year (48 B.C.), which began with the Consulate of Cæsar and Isauricus. Cæsar started soon after in a Winter march to Egypt, and arrived in time to synchronize with Pompey's death (who had in the meantime delayed in Cicilia and Cyprus). The Alexandrian war began at once, and was shortly settled, Cæsar in the meantime assuming his II. Dictatorship. He, forthwith, returned to the North via Syria, con-



quered Pharnaces, and hastened on to Rome, arriving about November (actual September), the 9th month of Pharsalia. Here, contemplating his African campaign, he made Fufius and Vatinius Consuls for the *rest of the same year*, and eventually left for Africa (as we shall see) before that year was over! It was quick work, but Cæsar always worked quickly. His recent campaign in Spain against Pompey's sons was of similar celerity, and the succeeding one in Africa, now to be discussed, was of the same nature, and the second one in Spain surprisingly rapid. Hence, it is anachronistic in the last degree to leave such a man as Julius Cæsar loitering idly for nine months in the arms of Cleopatra! As we shall see absolute necessity for reversing the date of his assassination a whole year, the beginning of his African Campaign falls at the Winter of 48 B.C. The Net of Time cannot be broken, nor such a Fish as this escape!

### THIRD YEAR OF THE CIVIL WAR.

**3952** A.M., 48-47 B.C. Having made these arrangements, Cæsar departed for Africa, embarking about Winter Solstice, says Dio; in midwinter (Plutarch); the 25th of December (A.D. VI. Kal. Jan.), says Hirtius, the Greek historian, not considering the confusion of the Roman Calendar. The 25th of December was really about 17-18th of October, allowing for the then displacement of the Almanac.

At the expiration of the short term of Fufius and Vatinius, on the calends of January, nominal 47 B.C., Cæsar was encamped before Ruspina in Africa, and, although Cæsar's II. Dictatorship was still running

(its 12 months, dating from the preceding midsummer 48 B.C.), he was made Consul with Lepidus as associate. No regular comitia were held, according to Dion Cassius. The matter being settled presumably by the mere fiat of the Dictator himself. Hence, overlapping the latter half of this II. Dictatorship, we have the following record in the Capitoline Tables:

“Consular List for 47 B.C. nom. (48–47 *actual*): C. Julius C. F. C. N. Cæsar III. (as Consul); M. Æmilius M. F. Q. N. Lepidus.”

In June, as to nominal, but in *April* as to actual time, the Senate conferred a *ten-year* Dictatorship upon Cæsar; hence, the Capitoline Tables also record:

“C. Julius C. F. C. N. Cæsar, Dictator III.”

Cæsar completely overthrew Cato, Scipio, and Juba early in February, after which Cato slew himself at Utica, Juba committed suicide, and Africanus, Sylla, and Scipio were taken by Silius and killed. Cæsar, having settled the province, ordered Carthage to be rebuilt,\* and in May (July 27th nom.) returned to Rome, from whence he also ordered Corinth to be rebuilt. At Rome Cæsar now triumphed four days: 1st over Gaul, 2d over Egypt, 3d over Pharnaces, and 4th over Juba.

It was at this time that his III. Dictatorship was punctuated (nominal July, 47 B.C.) by enacting a law for reforming the Calendar, of which more anon; but he himself now prepared, at some delay, for the

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\* Cæsar left Utica on the “Ides of June” (April 1st actual); he left Sardinia June 28th (April 16th actual), and arrived at Rome July 27th (May 14th actual).

war in Spain. Whatever may have been the cause of this delay, for repeated messages from Spain were sent to him for aid, his presence at home must have been necessary, and it seems that he remained in Rome until Autumn, *i. e.*, the end of the nominal (47 B.C.) year, and so into the next Hebrew civil year, to wit:

## THE YEAR OF CONFUSION.

### FOURTH OF THE CIVIL WAR.

**3953** A.M., 47-46 B.C. Let it now be noted that the nominal Roman year, January 1st to December 31st, 46 B.C., so called, was at this time sufficiently displaced, or backed up, to cover very nearly the civil year 3953 A.M. It thus included the *last* quarter of 47 B.C. actual, and the first *three* quarters of 46 B.C. actual. Hence the *fourth* quarter of 46 B.C. actual required to be dropped, if the Roman Calendar was ever to be readjusted to the actual scale of the Solar months, so as to cover the 12 months from January to December.

But it is now necessary to glance briefly at the affairs of Jerusalem, the Holy City of Our Race, before discussing these secular events.

Antipater, having settled the Civil government of Judea, under Hyrcanus, appointed his son, Phasael, to be Governor of Jerusalem, and Herod, his second son, then aged 25, to be Governor of Galilee. The latter defeated and put to death a gang of thieves, for which he was summoned before the Sanhedrim, and would have been condemned had he not withdrawn by night, at the advice of Hyrcanus. He

came to Damascus, where he was protected by Sextus Cæsar, and from whence, early in 46 B.C., he marched into Judea with an army, and would have cut off Hyrcanus and the Sanhedrim, had not Antipater interposed and prevailed upon him to return. In the meanwhile let us revert to the Chronological revision which was taking place at Rome.

The year 46 B.C. is known as the "long," "last," or "great year of Confusion." In it Julius Cæsar, having long been High Priest of Rome, effected the revision of the calendar by forming his Julian year, in which he was assisted by Sosigenes, an astronomer of Alexandria, and Flavius, a Roman scribe. The work, in so far as Cæsar was concerned, was a mere feature of this year's administration, and did not require more than his fiat; it was prosecuted by his authorized agents; for other events took Cæsar elsewhere. He abolished the Lunar year of 355 days, and introduced a Solar one of  $365\frac{1}{4}$  days, with a leap year, as we still have it. [It was everywhere used until 1582 A.D., when Pope Gregory XIII. (finding that the 1st of January had been regulated by Cæsar, from the Winter Solstice, and that his year was about 11 minutes longer than the natural Solar year, and that these minutes made a day in 130 years, whereby 10 days had then been gained), proposed and ordained a New Style, since then successively followed and adopted in all civilized countries, except Russia, of which New Style in its proper place.]

To explain Cæsar's corrections: it was found that the current calendar was then about 90 days out

of the way, several smaller corrections having already been made since Cæsar's High Priesthood. To correct the matter finally, Sosigenes intercalated 23 additional days in February, and 67 in November and December, whereby the whole year of Confusion (47-46 B.C., *actual*), 46 B.C., nominal, was made 445 days' long, ending at last *accurately*, on December 31st (3954 A.M.), 46 B.C.

Returning now to the Spring of 3953 A.M.=46 B.C., we find that Vellius Paterculus, in his History of Rome (Lib. II. c. 59), states that at the time of the war in Spain, against the sons of Pompey, Augustus Cæsar was in his 18th year—" *natumque annos XVII.*" Jarvis also says "Hirtius, or whoever was the author of the history of Cæsar's war in Spain, states that on the third, before the nones of March, or according to our computation, the 5th of March, occurred the battle of Soricia; that on the same day Pompey removed his camp against Hispalis, and was followed by Cæsar; but that before Cæsar had commenced his march the moon had risen about the sixth hour" (Chron. Hist. of Church, p. 168). This makes the moon's age, on the 5th of March, in the Year of Confusion, to have been "22d. 21h. 32m." "*Luna hora circiter VI. visa est.*," all of which has been astronomically *verified* by Mr. Page, in "New Light from the Old Eclipses" (page 70).\* By which it is certain that the year of the war in

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\* The record will not fit 45 B.C., *i. e.*, it is astronomically *incompatible* therewith, as shown by Page and Jarvis, but it does fit 46 B.C.

Spain, was not 45 B.C., as commonly assigned, but 46 B.C., as here, and in Study No. Ten (page 84), set forth, to wit: the Year of Confusion. "If so, as it is admitted by all authorities that Cæsar was assassinated in the following March, it becomes clear that his death must be placed in 45 B.C., *q. v.*.\*

It is therefore, considered as settled beyond further controversy, that 3953 A.M. was the 26th of Herod ("i. e., 25 years old"), and the 18th of Augustus (i. e., "17 years old), and that the Year of Confusion and of the war in Spain began at its nominal January 1st, or as corrected in Study No. Ten (page 84 † †), was in 46 B.C. It was upon this *nominal* first of January of the Year of Confusion, that Cæsar, Dictator the III. time, but in the 2d year of the *ten*-year term of Dictatorship, began his IIII. regular Consulship, without a colleague, and soon after, passing into Spain, defeated Pompey's party in the battle of Munda, slaying Eneius, Pompey's eldest son.

There can be no doubt, whatever, that this war in Spain began with Cæsar's IIII. Consulship; both Plutarch and Appian agree with Roman historians on this point: "Being now Consul the IIII. time," says Appian, "he led his army against the younger Pompey, in Spain." "These transactions being finished," says Plutarch, "and being designated †

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\* The event has been generally placed in 44 B.C.; an error naturally arising from the misdating of the wars in Spain, Africa and Egypt.

† This is probably accurate, and Cæsar may have left Rome a few days before the Ides of nominal January, and so, during the period of "designation," or before the Consulate actually began.

Consul the *fourth* time, he led his army into Spain, against the sons of Pompey." "Cæsar," says Eutropius, "having returned to Rome, made himself Consul the *fourth* time, and immediately set out for Spain, where the sons of Pompey, Cnæus, and Sextus, had *again* prepared a mighty war." "C. Cæsar," says the author of the History of the War in Spain, "being Dictator the *third* time, and designated the *fourth*" (*i. e.*, as Jarvis quotes Oudendorp's explanation), "designated Consul the fourth time, when, by rapid marches, he had come into Spain," etc. Dion says, that Cæsar, being then Dictator, was created Consul towards the end of the year, Lepidus having called the people together (in Comitia) for that purpose, etc.

Now the regular Consular List for 46 B.C. nominal (47-46 actual) [*i. e.*, extending 12 months from the actual fall of 47 B.C. to that of 46 B.C., when, owing to their term having legally expired, *another set, to serve for a short (3 months) period, succeeded them, so as to BRIDGE over the Year of Confusion, and enable their successors to begin the new Julian years in due Consular order*] was: C. Julius C. F. C. N. Cæsar, Dictator III.; M. Æmilius M. F. Q. N. Lepidus Master of the Horse. In the same year, C. Julius C. F. C. N. Cæsar IIII. Consul without a colleague. This list covers accurately the 355 days of Numa's nominal lunar year 46 B.C. *only*, and leaves the Consular List for the rest of this Year of Confusion (90 odd days) to be accounted for later.

Cæsar reached Bœtica in November, 27 days after

he left Rome.\* Attegua was taken December 22, or the 11th before the calends of March, 19th of intercalary month; and the battle of Munda was fought on the 97th day of the nominal year, *i. e.*, 4668 J.P., January 17; on the 123d day of this Year of Confusion (February 12th) the head of the elder Pompey was brought to Cæsar at Hispalis.

The affairs of Spain kept Cæsar absent from Rome during nearly all of 3953 A.M., but at last, having settled that province, he returned to Rome in October, made a Triumph, issued the Act of Oblivion, or general pardon for all who had opposed him, was made Consul for ten years, perpetual Dictator and Censor, was styled the *Saviour* and *Father* of his Country, was saluted as Imperator, got the sole command of men and money, and all magistrates were made subject to him. Thus, being also High Priest, the whole power and authority of the Roman Empire was vested in him; and, though without the name, he was indeed the Sovereign Prince or Emperor of Rome!

Here was an example of the Centralization of Power, whose inevitable evil should be taught incessantly to all who dwell in a Republic. If the Republican idea is "a government *of* the People, *by* the People, and *for* the People," then whatsoever tends to concentrate the power in any individual or clique of individuals is out of harmony therewith. Cæsarism

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\* The celerity of this campaign was even greater than that of the first Spanish campaign. It was in keeping with all of his military methods. It is from this as well as Chronological records, that we decline to make an exception as to the Egyptian campaign.



always aims at a government of the People, by the Individual, and for himself and his friends.

Since this is so it behooves OUR RACE to look unto their Charter, for it has fallen into the hands of men who will *outdo Cæsar himself unless we undo them!* We have plenty of examples in our own past history without going to Rome, and what we have to do must be done quickly. It is high time, then, for "Uncle Sam" (son) to arouse himself and heed the cry, "The Philistines be upon thee!" And as history tends to repeat itself, and we now live in the face of similar conditions, we may obtain a plain lesson of warning from the events which led up to the fall of the Roman Republic now to be considered.

**3954** A.M., 46-5 B.C. But during the *last three months* of this *extra long year* of "Confusion" (October, November, December of true 46 B.C.) to close it, and act during its extraordinary "overlap," *i. e.*, for that period between the nominal and actual beginning of 45 B.C., two *new* regular Consuls were substituted by Cæsar for himself, to wit:

Special Consular list 46 B.C. nominal (actually the last 3 months of 46 B.C.): Q. Fabius Q. F. Q. N. Maximus, replaced by C. Caninus Rebidus the last day of the year, and C. Tribonius C. F.

Their actual term of office was thus in the first quarter of this Hebrew civil year, 3954 A.M., and filled the last quarter of the *true* year, 46 B.C., by means of which special Consulate (*itself* INTERCALATED, *as it were!*) the *Fastes Consulares* were also set right with the legal Consular Calendar!

Finally, to verify all this, we have, upon the recovered Capitoline Tables, two other important records, and these are absolutely *dated*; so that no one may err in locating them upon the Harmonized Scale of Time (page 84, Study No. Ten). These records refer to the *Triumphs* accorded Fabius and Pedius, two of Cæsar's successful Spanish generals, and were conferred on their return and just before the actual Consular year 46 B.C. ended, for that must have been the year corresponding to October and December DCCVIII. (708 A.U.C.!). The records are as follows:—

Q. Fabivs Q. F. Q. N. Maximvs Cos. Ex Hispania, An. DCCVIII. III., Ides October.

Q. Pedivs M. F. Pro. Cos. Ex Hispania An. DCCVIII. IBID, Dec.

From the foregoing there is no appeal, and those who continue to maintain, in view of such evidence, that the war in Spain was completed in, and with, 45 B.C., and, therefore, that Cæsar's death occurred in 44 B.C., and base their calculations thereon, *are fighting in vain against the Chronological Facts, and writing themselves out of all authority as to openness of conviction, and fitness to guide the watchers. Verbum sap!*

And so ended the Year of Confusion, in which the manners and customs, as well as the "times and seasons" of the IV. Empire of Daniel, were completely "changed." From this date there extend numerous remarkable "lines of time" of which we can notice but a few:  $3954\frac{1}{4} + 666 = 4620\frac{1}{4}$  A.M. = 622 A.D., the year of the Hegira! From this date 1260 Lunar

(Mohammedan) years extend to the Mohammedan Edict of Toleration wrung from the Porte, and dated March 21st (1st of Nisán) 1844 A.D.; which, in turn, was 2300 Solar years from Nisan 1st, 3542 A.M., the great date of Ezra, etc., etc.

In most all former redactions and discussions of the "Consular Lists" (see, for instance, that of La Rousse in his great *Encyclopedia Universale*) the regular and special Consuls for this Year of Confusion have themselves been misunderstood. The Regulars being assigned, as we do here, to 46 B.C. (nominal and actual) and the specials being placed in, and assigned to 45 B.C. actual! whereby all the succeeding "Consular Lists" *are thus pushed bodily one year too far down the B.C. line!* to the perpetuation of all manner of confusion, in "times and seasons"!

Perhaps, therefore, the greatest debt that *purely secular* historians will henceforth owe to these Studies, is the one incurred by enforcing this particular rectification, which, in conjunction with that referred to on page 148, rearticulates the vertebral column of Roman history, and verifies the Bible! The Consular Lists are often referred to in chronological argument, but the old lists are all of them vitiated by one or both of these two blundering oversights, and it is chiefly because of them that the death of Julius Cæsar has been pushed one year too far down (*i. e.*, too late\*); and for the same reason, that of Augustus Cæsar † and all of the subsequent Cæsars,

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\* 44 B.C. instead of the correct date, 45 B.C.

† 14 B.C. instead of the correct date, 13 B.C.

are also forced one year too far down the Scale of Time, while above the Year of Confusion, all who follow Dr. Jarvis are forced to locate Cicero and Antony\* and all earlier Consuls 1 year each too far up the Scale!

Let it not be thought that we assume unto ourselves any originality in thus finding specific fault with the Consular Lists as at present generally accepted. While we do claim originality in the particular discoveries *as to just where the errors lurk* (our own solution, so far as we now know, though it will be all the more important if it turns out that others have independently pointed out the same errors) we are by no means solitary in perceiving that the list needed radical correction. Such scholars as Dr. Jarvis and Dr. Seyffarth and others, have believed the accepted list "to be incorrectly adjusted to our modern system of computation,"† and our own task, in that we had come to the same conclusion, was merely to discover where the errors lay! This we have done independently of them and all others, and, having corrected the list accordingly, we have thereby recovered the full use of one of the most valuable chronological relics we inherit from ancient secular history.

Now, these *Special* Consuls, who were "created to serve three months in this particular year, were a *legal* necessity, incident upon Cæsar's correction of the Calendar. They were installed merely to bridge

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\* 64 B.C. instead of 63 B.C., which latter is the correct date.

† Mr. Page in "New Light from the Old Eclipses."

over the intercalary gap ! and to float the nominal Lunar year of Numa to its proper place, and then drop it for good in favor of Cæsar's new Julian Solar year.

The recognition of this important fact actually lifts the veil from the Roman history of the Cæsarion Era, and enables us to reach and verify Daniel's dates with absolute precision. Thereby, too, the years of Herod, and Tiberius Cæsar, fall into harmony with the Mosaic Calendar, and the Life and Ministry of Jesus Christ, fulfilling the whole of the Law and the Types, along the Sabbatic, Jubilee, and Sacred Scales, fall into line without the sound or necessity of any chronological hammer !

The Year of Confusion was 445 days long, 90 days longer than a regular Consular term ; it was for these 90 days that the Special Consuls acted ! and although a part of the intercalation (23 days) was actually introduced in February, and the remainder (67 days) not until November and December, the practical *effect* of the matter within the purview of the strict interpretation of Roman Legislative Jurisprudence, was to limit the regular term to the first 355 days, and to *demand*, just what is recorded and found to have taken place, to wit: the creation of a 3-month consulate for the purpose of allowing the regular incumbents of the next or *1st Julian year* to float into their proper place without a Chronological hiatus in the "Fastes" !

We therefore conjure Secular Historians to note and incorporate this point at once in all their works.

Future ages will inevitably do so, and no work of importance can now afford to overlook the matter, while to students of Sacred and Prophetic History, the discovery is one of supreme moment—in that it wins for them an eternal victory and routs the old school of Chronology wherein infidelity has found so many lurking places from whence to sally forth and wound the heel of Truth! The time of retaliation has now come, and, in the Name of Jesus Christ, whose Life and Ministry we are thus able to prove took place at the “appointed time” as set forth in Moses and the Prophets,—we are enabled thus again to bruise the serpent’s head!

Finally: At the last moment, and just before closing the MSS. of this independent study, in premises so important, we rejoice to testify that the same conclusion, the latter of the two herein set forth, and supposed till now to be original, was arrived at by the celebrated Dr. Jarvis, years ago. His book\* fell into our hands, for the first time, only so late as December 17th, 1893 A.D. (when we had completed the manuscript of the several Studies covering the Times of the Gentiles †), and in it (p. 598), for the

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\* (Chronological.) “Introduction to the History of the Church.”

† It will be remembered, by those who have followed our labors, that Studies Nos. Eleven, Twelve, Thirteen, (Fourteen, Fifteen and Sixteen yet to issue), required to be completed in manuscript before either of them went to press. Hence, any new data, caught on the final revision, was in time for insertion wheresoever it properly belonged.

Consuls of this Year of Confusion, specially separated from the General List, by double lines, and correctly assigned to the latter part of 4667, and of the whole of 4668, J.P. we find as follows:

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C. Julius C. F. C. N. Cæsar, Dictator III.

M. Æmelius Lepidus, Master of the Horse.

In the same year:

C. Julius C. F. C. N. Cæsar IIII. Consul without a colleague.

In the same year he substituted for himself as Consul:

Q. Fabius Q. F. Q. N. Maximus, with C. Trebonius.

Fabius died the last day of the year and for him Cæsar substituted, for a few hours only, *honoris gratia* :

C. Caninius C. F. C. N. Rebilus.\*

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Now, while the True Chronology has several points of serious disagreement with the general results of Dr. Jarvis (as for instance, in the location of the Consuls for the *preceding* year; in the matter of the adjustment of the Olympiads; in the regnal years of Herod and Augustus; in the length of the Saviour's Life, and its location on the stream of time), nevertheless, we wish to accord to him as a laborer, the degree of *Optimus*, among all the scholars who have heretofore undertaken to rectify the old Chro-

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\* With whom the Year of Confusion ended.

nology. In these premises his work is the final exponent of the very best arguments that particular school of Chronology affords, so that, had our own special studies not afforded additional light upon collateral matters, not made clear to him (such as the true position of the Sabbatic and Jubilee Scales, the correct length of the A.M. Scale; the general adjustment of the Harmonized Scale; the consular adjustment between Cicero and the war in Africa; and the shorter length of the Saviour's ministry, etc., etc.), there had been no alternative but to accept his conclusions as final; nor can we help wondering that his solution of the numerous difficulties of the Old School of Chronology, since its publication, so long ago as 1845 A.D., has not moulded already all Chronological thought or, at least, helped to suppress some of its more prevalent errors.

But, leaving the Year of Confusion, and all former systems of Chronology in the past, let us proceed with our own task.

#### FIFTH YEAR OF THE CIVIL WAR.

On New Year's day, January 1st., 45 B.C. (year letter CB), Julius Cæsar entered upon his 5th and last Consulship, the moon being new at the time. He was also Dictator for the IIII. time, and that for life—but for a life that was limited to the fatal Ides of March.

True Consular List for 45 B.C. actual: C. Julius C. F. C. N. Cæsar V. Dictator IIII. (Special III. year on later 5-year term; and I. on new



10-year term. Slain on the Ides of March (15th), 45 B.C. Denoted as "The Parricide," in the Roman Calendar). M. Æmilius, M. F. Q. N. Lepidus II. mag. Equit.

M. Antonius M. F. M. N. was Cæsar's associate Consul at the beginning of this year, and after the death of Cæsar (in March) P. Cornelius P. F. Dolabella was the associate of Mark Antony in Cæsar's place.

In this first Julian year, upon the request of Hyrcanus, Cæsar permitted the walls of Jerusalem to be rebuilt, and Antipater began forthwith to fortify them as strongly as ever. The Senate now, in honor of Cæsar, decreed that the name of the month Quintillis should be changed to Julius (July), and Cæsar resigned his Consulship in favor of Dolabella, because he designed to undertake a Parthian war. He likewise appointed Octavius, then a youth, Master of the Horse, and gave Lepidus a large command in Gaul and Hispania, but he never began the Parthian project, for being offered a Crown on the Feast of Lupercalia (February 15th), which he refused, he was decoyed into the Senate upon the Ides of March (15th), upon pretence of doing him further honors, when he was no sooner seated than 60 conspirators, led by Brutus and Cassius, fell upon him, and by 23 wounds killed him. He fell at the foot of Pompey's statue, in the 56th year of his age, in the 5th year after he was made Dictator, having fought 50 battles, 48 of which were successful, and having slain about 1000 times 1260 men.

Here again the Capitoline Tables furnish the full record and the date, to wit:

C. IVLIVS C. F. C. N. Cæsar IIII. Dict.

M. ÆMILIVS M. F. Q. N. Lepidivs II. Mag. Equit.

VT QVM M. Æmilivs Lepidvs Palvdatvs exisset iniret.

C. N. Domitivs M. F. M. N. Calvinvs.

In. Inseqventem Annvm designatvs.

Erat non iniit.

C. IVLIVS C. F. N. Cæsar V. M. Antonivs M. F. M. N. P. F. Dolabella.

C. IVLIVS C. F. N. N. ; CÆSAR VI. † Dict. IIII. Ovans Ex Monte Albano an DCCVIII. VII. K. Febr.

From the foregoing testimony it follows that Cæsar was slain in his V. Consulate, in his IIII. or perpetual Dictatorship, and in the B.C. year which contained part of the 708th year A.U.C., before April 21st (the Parilia), and part of the 709th year, A.U.C., after April 21st. This, the Harmonized Scale will show, must have been 45 B.C., and the date K. Feb. Anno DCCVIII. † shows that the Ova-

\* This line lost. Dion says, that C. Octavius (later known as Augustus) was designated in case Lepidus left the city on a military expedition.

† The VI. after Cæsar refers to his VI. Triumph.

‡ VIII. supplied. The Capitoline Tables are unfortunately shattered at this very point! They read, "AN DCC. . . . VII; K. FEBR." Most authors have here supplied a IX. or even X. so as to make the year correspond to 44 B.C. = 709 A.U.C., in

tion on Mt. Albanus must have been 7 days before the calends of that February (of 45 B.C.), which immediately preceded his assassination.

“CLXXXIV. Olympiad,” 45 B.C. “Theodorus, the second time. Augustus reigned over the Romans.”\*

Mark Antony, the associate Consul with Cæsar, at the head of the Cæsarians, harangued the people against the murderers so that they all left Rome, and Antony governed till Octavius, then in his 19th year, came to Rome, about the end of April. The latter pleaded his adoption by Cæsar, changed his name to *Caius Julius Cæsar Octavianus*, and, the people and soldiers flocking to him, soon obliged Antony to leave the city and march into Cisalpine Gaul, in order to dispossess Decimus Brutus of that province.† In the meantime Marcus Brutus seized Greece, and Cassius Syria, all preparing for war. Cleopatra now cut off her brother and husband, Ptolemy (15 years old) by poison, and reigned alone.

Before leaving this 1st Julian year, 45 B.C., we refer the reader to its square on the Harmonized

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which that February fell. It clearly should be VIII. because as February precedes March, and so precedes both the Parilia and the assassination, the ovation must have been at the end of that A.U.C. year which preceded the fatal Ides of March.

\* This note as to the reign of Augustus refers to events farther down in the Olympic *quad*, and, as in similar cases, must be taken advisedly. It is like speaking of an event in Grant's second administration, and has nothing to do with its years, as such.

† This was a piece of high-handedness on the part of Antony, for Decimus Brutus held his province by special grant from the people of Rome.

Scale, page 84, Study No. Ten, where he will note the year letters C B (indicative in this case of a leap year). From that date they are introduced in all the B.C. and A.D. years, but for previous ones they must be calculated as follows:

To find the year Letter for years of the Julian Period before 1 A.D. (and so, before 45 B.C.) according to the Julian System (so interpreted, as per J. J. Bond), add 3 to the year's number; to this sum add its 4th part,\* omitting fractions;\* add also 5; then divide by 7. If there be a remainder, the letter under the number representing such remainder, in the following table, will be the Year Letter, o representing A.

o	6	5	4	3	2	1
A	G	F	E	D	C	B
S	M	T	W	T	F	Sab.

Example; Required, the year Letter for 4713 B.C. the first date of the Julian Period:  $4713 + 3 = 4716$ ,  $\frac{1}{4}$  of  $4716 = 1179$ ;\*  $4716 + 1179 + 5 = 5900 \div 7 = 842 - 6$ , below 6 in the foregoing table we find Year Letter G, and under it Monday, which was therefore January 1st of 1 Julian = 4713 J.P.

**3955** A.M., 44 B.C. The Consular List for 44 B.C. was as follows: C. Vibius C. F. C. N. Pansa, replaced by (1) C. Julius C. F. C. N. Cæsar Octavianus (abdicated); (2) C. Cavinus C. X. A. Hirtius (killed in

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\* No remainder, after dividing by 4, is interpreted by Bond to signify that the year is a Leap-year requiring two letters, the second being the one following that found, hence, for above, G F.

tenure). Replaced by (1) Q. Pedius Q. F. (killed in tenure); (2) P. Ventidius P. F. (Bassus Prætor).

Antony declared a public enemy for besieging Decimus Brutus at Mutina, where Octavianus and both Consuls came to the relief of the latter, and defeated Antony in the fierce battle of Mutina (Apr. 15), in which both Consuls were slain, whereby Octavianus got sole command of the army. Antony was now joined by Lepidus, and his army, and Cicero thereupon influenced the Senate to favor Brutus and Cassius, and to refuse Octavianus a Triumph for the battle of Mutina.

## THE SECOND TRIUMVIRATE.

LEPIDUS, ANTONY, OCTAVIANUS.

Octavianus thereupon wrote privately to Mark Antony and Lepidus, who together made private peace and formed a new (the 2d) Triumvirate. Octavianus, then married Claudia, daughter of Fulvia, the wife of Antony, and was made Consul, with Q. Pedius as colleague, by his military force, on the 19th of August, he being (19y. 6m. 24d. old) in his 20th year (Dio and Livy). Now, from this date, he lived 56 years longer, to the very day, in that he died on the 19th of August, 35 days before he became 76 years old (in 13 A. D.), as anyone may measure on the Harmonized Scale! A law was now made condemning all the murderers of Julius Cæsar; Decimus Brutus was beheaded, and the Senate decreed that Octavianus should have power to raise forces at his pleasure; should have chief command in Rome, and should govern it according to his will, without regard to the

old laws. On this account many reckon *this* year as the first of Augustus, assigning him exactly 56 years (August 19, 44 B.C., to August 19, 13 A.D.), though he did not obtain the name of Augustus until the 5th year after the battle of Actium, which battle occurred 12 years after this earliest date of his levitation to the Consulship). N. B.—Note that the month of August had but 30 days at this time, and that the battle of Actium occurred on September 2d, B.C. 32, *q. v.*)\*

SABBATIC YEAR (60TH).

**3956** A.M., 44-43 B.C. Sabbatic year, the 60th on the Post-Exilic Scale;  $3536 \text{ A.M.} + (60 \times 7) = 3956 \text{ A.M.}$

While Brutus marched from Macedonia into Asia, for more recruits, the Triumvirs met privately at Bononia, and, having divided the Empire among themselves, marched to Rome, where a law was made giving them the care of the Republic for 5 years, with Consular power, in which office they commenced at once, on the 5th, before the calends of December (Nov. 27th), and thus a few weeks before the regular Consular date (January 1st). The official 5-year term of the new office, however, being the 5 Julian years, from 43 to 39 B.C., inclusive; they first served the short overlap at the end of 44 B.C., and then went into the first regular 5-year term of the 2d Triumvirate.

Hence, we must add to the Consular List of this

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\* Dio: "All authors agree that the battle of Actium was fought in the Consulship of Cæsar and Messala Corvinus." (Vel. Pat. Lib. II. c. 84).

year, 44 B.C., now ending, what the Capitoline Tables themselves record, to wit, and to this effect.

In the end of the same year, 44 B.C. :

SECOND TRIUMVIRATE.

M. Æmilivs M. F. Q. N. Lepidvs.

M. Antonivs M. F. M. N.

Imp. Cæsar C. F. C. Octavianvs.

Begins at once. Designation in 710 A. U. C., but the 5 regular years reckon from January 1st, 4671 J. P.\*

Secular Games at Rome, the *first* celebrated under Augustus Cæsar.

Cicero had fled on their approach, but was pursued by the emissaries of Antony, who slew him, and brought his head and hands to be exposed upon the Rostrum. In this year, Malichus, an eminent Jew, poisoned Antipater, and seized the Government of Jerusalem, but Herod got permission of Cassius to cut off his father's murderer. Before the beginning of 43 B.C., Octavianus laid down his regular Consulship to Ventidius (see Consular List 44 B.C.), and leaving Lepidus at Rome, he and Antony sailed across the Adriatic, and marched against Brutus, with 40 legions.

The Capitoline tables record two triumphs belonging to this 710th Year of Rome, *one for each of its designated Consuls*,† and as the records are severally

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\* This is plainly lettered by the "Mills' Inscription," found on the Palatine, in the Colocci Gardens. "Emilivs M. Antonivs Imp. Cæsar IIIVIR. R. P. C., ex A. D. V. K. Dec. ad pr. K. Jan. Sex."

† They took place respectively, December 29th and December 31st, 44 B.C., just on the eve of their taking office (Appian).

dated in the terms of the A.U.C. Scale, DCCX., they serve to settle the position we have reached *independently of all other proof*. They are as follows:

L. MVNATIVS L. F. L. N. PLANCVS PRO COS. EX GALLIA AN DCCX. IIII. K. IAN.

M. AIMILIVS M. F. Q. N. LEPIDVS II. IIIVIR. R. P. C. PRO COS. EX HISPANIA PRIDIE K IAN.

Consular List for 43 B.C.: L. Munatius L. F. L. N. Plancus; M. Æmilius M. F. Q. N. Lepidus II.

Cassius now went into Syria, where he secured the greater part of the army, received Herod with great favor, gave him the command of Cœle-Syria, and promised to make him King of Judea. He then joined Brutus at Smyrna, and after rapidly subduing all the East, from Macedonia to the Euphrates, they crossed the Hellespont with 100,000 men to fight Octavianus and Antony. In the meantime, the coast being now clear of Cassius, the friends of Malichus, with Hyrcanus in their interest, arose in arms to avenge themselves upon the sons of Antipater, but Herod and Phasæl, by the help of Fabius, the Governor of Damascus, defeated their design.

And now, the Roman rivals met upon the plains of PHILIPPI,\* where their cause was decided in two famous battles. In the first, Cassius was defeated, and killed himself, and in the second, 20 days later, Brutus was defeated, and also committed suicide. Octavianus now returned to Rome, and Antony

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\* November and December, 43 B.C.



marched to Asia to reduce the Eastern provinces, and raise contributions.

THE SIXTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

**3957** A.M., 42 B.C. The suppressed faction at Jerusalem now got Antigonus, the son of Aristobulus II., at their head, who claimed the government by hereditary right, and with outside allies attempted to set themselves up over the Jews.

Consular List for 42 B.C. L. Antonius M. F. M. N. Pietas; P. Servilius P. F. C. N. Vatin Isauricus II.

But Herod and Phasael, by the further help of Fabius, whom Herod bribed, temporarily defeated the designs of Antigonus and his faction; when, however, by a large sum of money, Fabius was overbribed against him, Herod overthrew them all, and as governor entered Jerusalem in triumph. Now Antony, contrary to the general acceptance of interpreters, spent this year subduing Asia Minor, and receiving ambassadors from all parts, having sent out mandatory letters to that effect, and among them the principal men of the Jews appeared with charges against Herod. But the latter, because he bribed him well, prevailed against them all and retained his position. Then Hyrcanus sent a crown of gold to Antony at Ephesus and obtained many immunities for the Jews whom Cassius had oppressed.

**3958** A.M., 41 B.C. And so the Triumvir moved eventually to Tarsus where he now had his headquarters for awhile, and spent that Winter (42-41 B.C.).

Consular List for 41 B.C.: Cn. Domitius M. F. M.

N. Calvinus II. (abdicated) replaced by L. Cornelius L. F. Balbas; C. Asinius Cn. F. Herii. N. Pollio, P. Canidius Crassus.

In this same year a son was born to Pollio, the Consul, and in honor of the event Virgil composed the famous IV. Eclog upon the Golden Age. Now Josephus refers the creation of Herod, as King of Judea by the Roman Senate, to this year, or rather this particular Consular term, which term, in the list he employed (by a misunderstanding of the Consular List as a whole, but which universal misunderstanding we have now explained, pages 148 and 163) must have been taken as located two years lower down the Scale of time. We make this statement advisedly, and shall discuss the matter later on (page 192). It is sufficient to say at present that while the Consulate of Pollio and Calvinus actually belongs here (4673 J.P.) the Senatorial inauguration of Herod as certainly does not, the confused interpretation of a partly misunderstood and a partly mistaken Josephus to the contrary notwithstanding. Now, it was towards the beginning of this particular year that Herod cemented his friendship with Hyrcanus by proposing to marry his granddaughter, Mariamne, upon which the machinations against him broke out afresh. So no less than 100 of the most influential Jews appeared before Antony, against Herod; who now at Daphne, early in the Spring, heard both sides, and eventually befriended Herod, making him and Phasæl TETRARCHS over all Judea.

Note, now, that this elevation of Herod to the

rank of Tetrarch *did* take place in the Consulate of Pollio and Domitius! whereby, perhaps, the confusion of Josephus arose. For the Consular List, as such, is a mere collateral to his Jewish history, and that he, a foreigner to Roman affairs (and these as to the Consular terms, mixed at best, from his day down to the publication of this very Study)! should have erred therein, is not at all surprising, nor does the error, once detected, vitiate his evidence wherever first class, *i. e.*, where strictly Hebrew, in the terms of Hebrew affairs themselves.

This year Cleopatra came by summons on a visit to Antony at Tarsus, and he became her slave. It was then, too, that through him she compassed the death of her sister Arsinoe.

Now at this time, 41 B.C., Antony deposed the little Kings and Tyrants that Cassius had made, and this, with his attempted pillage of Palmyra, the same year, was partly the occasion of the Parthian war now to be considered.

“CLXXXV. Olympiad. Ariston, Thurian (Arm. Thodensis), *Stadium*,” 41 B.C.

**3959** A.M., 40 B.C. Cleopatra had returned to Egypt some time before, but now, late in the Fall, Antony left Plancus in Asia, and Saxa in Syria, and followed her, to spend the Winter in love and folly.

In the interim the conspirators in Syria were not idle, but sent urgent invitations to the Parthians that they should cross the Euphrates, inducing them, with promises of gold, women and lands, to an

undertaking which they soon agreed to, but they consumed all of that Winter in their preparations.

The Sixth Julian year came in, to wit : 4674 J.P. with the following Consular List for 40 B.C. : L. Marcius L. F. C. N. Censorius (abdicated) replaced by L. Coccius Nerva ; C. Calvinus C. F. Sabinus, replaced P. Alfenus Varro.

And now things remained awhile in *statu quo*. Saxa in Syria, Plancus in lesser Asia, Herod finishing his first year as Tetrarch in Judea, and Antony in Egypt wasting his time with Cleopatra. But in Rome, that Fall and Winter (41-40 B.C.) Fulvia raised tumults against Octavianus, who divorced her daughter Claudia; and the matter coming to open war, he besieged and took Perusia and banished Fulvia from Italy.

The adverse reports from Rome at last aroused Antony from the "Lethargy of Love." He set sail from Egypt, and for Italy, before the Winter was well over, or at least very early in 40 B.C.

But upon landing in Italy Antony heard that Fulvia was dead, and, being well advised, he made up the differences by marrying Octavia, the sister of Octavianus. A new partition of the Empire was now made, Octavianus receiving the West, Lepidus the South, and Antony retaining the East, while Italy was left common to the three.

And "now, in the second year" of Herod's Tetrarchate (Jos. XIV. c. xiii. 3) late in the Spring of 40 B.C., the Parthians under Pacorus, the king's son, invaded Syria. They divided their forces, and

while Labienus slew Saxa in Cilicia, and drove Plan-  
cus out of Asia, gaining everything to the Hellespont  
and Agean Sea, Pacorus, himself, began to subdue  
all Syria proper, and to extend his power down  
through Phoenicia, except Tyre.

There was, in this Summer, a short reconciliation  
effected between the Triumvirate and Sextus Pom-  
peius, so that Cæsar and Antony, in conjunction  
with him, appointed Consuls in advance, for the next  
eight years, immediately after which Antony sent  
Ventidius into Asia, to stop the progress of the Par-  
thians, while he, himself, as Fall drew on, went to  
Athens with his new wife, Octavia.

Ventidius was not long in forcing Labienus to re-  
treat out of Lesser Asia to Mount Taurus, where he  
waited to be reinforced by the Barbarians.

**3960** A.M., 39 B.C. When the Parthians came to  
the assistance of Labienus, they dared to meet Ven-  
tidius before a conjunction was formed, and were  
miserably overthrown, after which the army of La-  
bienus deserted; and he, being captured in disguise,  
was put to death. Ventidius, having thus recovered  
all Cilicia, the Parthians retired and the Roman gen-  
eral went into quarters.

Now Antony and Octavia spent this Winter at  
Athens, and so the new Julian year 7=4675 J.P.  
came on, with the following Consular List for 39  
B.C., which coincided with it: Ap. Claudius C. F.  
Ap. n. Pulcher, replaced by P. Cornelius P. F. P. n.  
Scipio; C. Norbanus C. F. Flaccus, replaced by L.  
Marcius L. F. L. n. Philippus,

But in this Spring Herod's 3d year as Tetrarch of Judea began, and with it a period of personal adventures, the Chronology of which has only been solved by an independent return to the original source, for, owing to the inextricable confusion into which modern historians have fallen (both by individual theorizing and by following withal in each others' wake, and by further altering dates with every new one that they assign to the Nativity of our Saviour, or to the length of his ministry, while hardly any two of them agree throughout) the more one consults them the less of judgment he will come to think that he has left! Now we have personally devoted more time, several times over, to the untying of this particular knot, to wit: the junction between the end of Herod's 2d year as *Tetrarch*, and the beginning of his 2d as *King* by the Roman Edict, than we have found it necessary to expend anywhere else in the whole 1420 years now under running consideration, and this confusion had remained inextricable and been further perpetuated by us also, had we not cut entirely loose from every former and particularly every modern exposition in these premises.

Such of our fellow students as have two or more "authorities," *so called* (but which are not authorities if they be simply the private expositions of some isolated writers' *views* as to the life and times of Herod the Great) are referred to them for proof of either mutual disagreement, or else (which is far worse!) of disagreement with the facts themselves as recorded by the ancient and only especial authority

thereon—Josephus himself. To leave a solitary one of his primary chronological conditions out (without even an effort at a satisfactory reason) is to vitiate the whole solution; and to ignore such numerical bonds, and references to the Hebrew Calendar, and “times and seasons,” and to suppress their philosophical bearing on the whole problem of time, as such, at least so far as Our Race is concerned! is to fail of all right to further credence in whatsoever is based as a system upon the ill digested result. Now the conditions are simple enough, and the first one is itself far better than an eclipse.

#### THE FIRST CLASS CONDITIONS.

(a) The Siege of Jerusalem was in a Sabbatic year (Jos. B. XIV. c. 16, § 2; B. XV. c. 1, § 2). The siege began before its early Spring, and ended some time before the Sabbatic year itself! which “ran on” afterwards!

(b) The particular year was not only Sabbatic, but was the 27th from the year in which Pompey captured the same city, *for even to the self same day* “this was after 27 years time” (Jos. B. XIV. c. 16, § 4). This too, is as rigid a measure (of 27 solid Calendar years) as can be found anywhere in history.

(c) The year of the siege was such that with the death of Antigonus, shortly after, the Asmoncan government fell “126 years after it was first set up” (Jos. B. XIV. c. 16, § 4). This, too, is a rigid measure.

(d) As Herod reigned 34 years *thereafter*, but in all only 37 years after he had been made King in Rome

(Jos. XVII. c. 8, § 1) it follows that we have but 3 years (37-34) to justify or account for, by a cross examination of Josephus himself.

#### SECOND CLASS CONDITIONS.

(a) Josephus puts the siege in the Consulate of Agrippa and Gallus (Jos. B. XIV. c. 16, § 4).

(b) And in the CLXXXV. Olympiad (Jos. B. XIV. c. 16, § 4).

Now we may reasonably demand that the conditions of the first class shall be satisfied *absolutely, i. e.*, without any sort of tinkering whatever. They are all either purely mathematical, or else Hebrew, and in both premises any truthful Semitic historian, writing near by, and about his own people in familiar terms, with no prejudice then in sight, or that may now be cited, may be taken as correct; or else we must dump his whole literary labor into the Gehenna of bad work! Not so, however, as to the conditions of the second class. He may or may not be right. He, of course, depended upon foreign information for his List of Consuls, and for his scale of the Olympiads, provided no errors of transcription now vitiate his work. For instance, of the former (Consular lists) we ourselves have no less than ten or a dozen lists, all in calm disagreement with each other here and there among the terms and particularly as to the chronological measure they afford, while our own ratification of the List as a measure differs, for cause, from the whole of them\*, and still, as in these Studies, fits Roman History and Chronology better than any!

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\**i. e.*, here and there, but on the whole, *harmonizes* the group.



So too as to the Olympiads, there are still two systems in use, and we have been forced by the Harmonized Scale of Time and the list of the winners in *Stadium* to accept the one which best fits Greek facts as recorded by the Greeks themselves.

Now, further, as to the first class conditions above enumerated. The Siege of Jerusalem by Herod as to its Sabbatic situation was only a link in a chain as solid, aye more solid than the Olympiads, in that its links are longer, and odder (7's *versus* 4's), and more pertinent to the Hebrew affairs of Zion! Any year assigned to Herod's feat must pass with accurate septenary arithmography through all the rest, from (3487 A. M.) the fourth year of Darius Hystaspes, to the "acceptable" Year of Redemption itself (4026 A.M.) inclusive, and thread every intermediate one! Verily, eclipses of all kinds were far more frequent at Jerusalem than Sabbatic years! and so the latter are by far the more valuable to Chronologists, and not only this, but *right in one of them right in all!* and furthermore the verification is within the scope of any man's lead pencil, howsoever humble! For, if 3487 A.M. was the Sabbatic origin of the Post-Exilic Jubilee Scale, all 7th years therefrom must have been likewise Sabbatic, as any man may see by obtaining the direct *difference*, and trying to divide it by seven without a remainder! Thus: Redemption year, 4026 A.M. — 3487 = 539 =  $77 \times 7$ ! Again, the year *before* Pompey's capture of Jerusalem was 3935 A.M., hence — 3487 = 448 =  $64 \times 7$ ! Finally, the year of Herod's capture of the city is found by taking that

of Pompey's, 3936 A.M., and adding 27, which fetches us to 3963 A.M., even to the very same fast day! Now  $3963 \text{ A.M.} - 3487 = 476 = 68 \times 7!$  and so, whenever the simple test is applied, one answer only can come out, an even division by 7, if the year tested is to be and is Sabbatic! It is patent, therefore, that to make any particular B.C. year a Sabbatic one, is to require the whole chain forward and back to comply with the same rigid septinary law, and he who shall arbitrarily settle upon a wrong one, because of a misunderstanding of certain other local, or maybe more or less elastic conditions, will assuredly find himself in a dilemma *at all other places in the sequence where the local conditions are not elastic!*

And a final word, ere we go on, as to the measure of 126 years assigned to the Asmonean Dynasty by Josephus. It has a double meaning. From the famous victory of Judas, on the 13th day of Adar 3837 A.M. forward 126 years fetches to  $3963\frac{1}{2}$  A.M., which date, Spring of 36 B.C., found Herod well along in the siege of Jerusalem. And from the accession ( $3838\frac{1}{2} \pm$  A.M.) of Jonathan (who was the first of the Maccabees to put on the royal robes as a king), forward 126 years carries us to the last of October or the first of November in 3964 A.M., when Antigonus was executed. This seems to be the specific date in the mind of Josephus, for it corresponds to October-November of the same year 36 B.C.; and 34 solid years subtracted therefrom, bring us forward to the 7th of Kisleu B.C. 2 (October-November 3998 A.M.). Now the 9-month periods of

origin and termination covered by this difference, March to November, severally include all the incidents connected with the rise and fall of the Asmonean Dynasty, with 126 years respectively between them, and we may take them as a whole, or separately and interchangeably, when we exercise the usual latitude of a historian, whereas we believe chronologically that the measure is so near as may be exactly 126 solid calendar years ( $18 \times 7!$ ) from the accession of Jonathan to the death of Antigonus! and from Judas' great victory to the siege of Jerusalem by Herod.

With this preliminary discussion, chiefly as to the Sabbatic conditions under which, primarily, Josephus *must* be interpreted, if his record is to be understood at all, and noting that these things are fixed, without reference to the Fall of Jerusalem, by the entirely independent Chronological data as to the time of Daniel, fulfilled by Ezra, Nehemiah, Darius Hystaspes, Augustus Cæsar and Jesus Christ, we now return to the Spring of 39 B.C. when the third year of Herod's Tetrarchate began, and with it the adventures that led him to Rome where he was made *de jure* king of Judea.

Though driven out of Cilicia, the Parthians still had full sway in Syria, and their negotiations with Antigonus were now pushed towards their consummation, for the late reverses in Cilicia boded no certainty to future success in *this* invasion. The Pass-over season was no sooner over than Pacorus, the King's son, sent a detachment of horsemen into

Judea to reconnoitre the country and to receive from Antigonus the sum for which he purchased peace and support. Their presence emboldened Antigonus to such an extent that he marched, but privately, to Jerusalem, for the Jews of his faction gathered into the city by stealth, the Parthians not having part in this matter. At last the Antigonus party was strong enough to besiege Herod in the Palace, but he and Phasæl got the better of them, and thereafter daily skirmishes occurred until the feast of Pentecost. Then, in a very general engagement Herod again came off victorious, and Phasæl assisted him.

But the Parthians now appeared openly before the city, and offered to arbitrate, which in spite of Herod's advice Phasæl agreed to; so they were admitted towards the end of May. Yet was this only a subterfuge, for not long after they induced Phasæl and Hyrcanus to accompany them on an embassy to Barzapharnes who was in command of the Parthians in Galilee. It was now well after Pentecost, and thus far forward into the 3d year of Herod's Tetrarchate; but when Hyrcanus and Phasæl came to Galilee and were delayed there some time longer under various apparent pretexts, Phasæl chided them for their double dealing, and Pacorus, the butler, not the king's son, returned to Jerusalem to entice Herod also into the same snare; then the Parthians who were left behind perjuringly bound Hyrcanus and Phasæl. The latter, however, got warning to Herod, and when Pacorus came back and had failed on the first day to draw Herod out of the city, Herod him-

self took occasion, as soon as it was night, to retreat from it with his mother and family, and about 9000 in his retinue. It was now Summer time (June), and in spite of haste he had a hard time fighting the Jews in his retreat "all along as he was in flight." The movement of rear guards are not recorded to be very rapid! His greatest victory was at the spot where in later days he built *Herodium*. At Thressa he at last met his brother Joseph, where after a council of war Herod dismissed 8000 of his company with money and instructions to seek safety in Idumea, and he himself with the rest, about 800, moved into the fortress of Massada where he must have spent some time in securing the defenses.

In the meantime the Parthians entered Jerusalem plundered it and Marissa, and delivered Phasæl and Hyrcanus to Antigonus who *himself!* bit off the High Priest's ears, so as to disqualify him; Phasæl at last, perceiving he was about to be executed committed suicide. And at this very time, towards the end of the Summer, hearing that Ventidius was on his way to Palestine, the Parthians withdrew from the country and took Hyrcanus with them.

Now, it was also at this same time that Herod proceeded personally to Arabia, seeking the assistance of Malchus, who owed his father much, but Malchus rejected him at the instance of the Parthians, whom he claimed to have been communicating with him. So Herod proceeded on towards Egypt, reaching Rhidacolura on the way, and there he first learned the fate of his brother. After some further delay at

Pelusium, he at last got shipping and came to Alexandria.

**3961** A.M., 39-38 B.C. Here he was "detained by Cleopatra;" but while she desired him to take command of her armies she was not able to hold him long, and although it was now the equinoctial season, and the weather was exceptionally stormy thereabouts that year, he none the less set sail for Pamphylia.

In the meanwhile, so soon as he had left Massada the forces of Antigonus arrived and besieged it closely, nor left off until the forces of Herod himself relieved it the next Summer!

Returning, however, to Herod, the season of his departure from Egypt was only a trifle earlier than Paul's from Cæsarea, 98 years later; and his experience was a foretaste of the Apostle's and over nearly the same route. In fact he fell into such another violent storm that "he had much ado to escape to Rhodes with the loss of his ship's burden." Here two rich friends met him, and finding Rhodes still much distressed from the war against Cassius, "though in necessity himself he neglected not to do it a kindness, but did what he could to restore it to its former state." This was not the work of a day or two, nor of a mere donation we may be sure! Here, also, in his enforced wintering, he made use of the far-famed Rhodian skill, so celebrated by Pliny in St. Paul's day, "to build" himself "a three-decked ship"—no more than Rome, even at Rhodes, to be built in a day!

Returning now to the Fall of 39 B.C., and to An-

tony, the latter also came to Egypt some time after Herod's departure, whether by sea or land we are not informed, and was not distressed to stay with Cleopatra, whom he loved quite as much as Herod hated her. And while these delayed, the one at Alexandria, and the other at Rhodes, the new Julian year (8th) *i. e.*, 4676 J.P., came in with the following:

Consular List for 38 B.C.: M. Vipsanius l. f. Agrippa; L. Caninius l. f. Gallus, replaced by T. Statilius F. f. Taurus. Secular Games at Rome. The first celebrated in Herod's Era, and in the Era of *the Cæsars*.

Now, as there were other matters besides those of Herod and Antony taking place in the world at this time it is well to record in its place the following: Calvinus having brought the Spaniards the year before (39 B.C.) under the power of Octavianus, the Era of Spain, or Era of the Cæsars is reckoned from January 1st, 38 B.C. It was used in Africa, Spain, Portugal, and the south of France even until 1180 A.D., when a synod abolished it in Catalonia; Pedro IV. of Arragon abolished its use in his dominions in 1350 A.D.; in Valencia it was abolished 1358 A.D.; in Castile by John I., 1382 A.D., and in Portugal by John I. of Portugal in 1420 A.D.

The Era of Spain only differs from our A.D. Era in being reckoned 38 years earlier. Thus its 66th year was  $66 - 38 = 28$  A.D., and our 1893 A.D., is the  $1893 + 38 = 1931$ st year thereon).

At last the rigor of Winter being over, Antony left Alexandria as early as possible, in the new year,

and proceeded without accident (passing Herod and his still unfinished ship) straight to Athens where he took Octavia aboard, and went on at once with 300 ships to Tarentum in Italy, offering to assist Octavianus against Sextus Pompeius in Sicily. But Octavianus declined through jealousy, and this, and other matters, would have led to an open quarrel, had it not been for Octavia's intervention. The Triumvirs, now, in the early Spring, according to Appian, but by their own authority, renewed the Triumvirate for five more years (38-34 B.C. inclusive) after which they all repaired to Rome and the matter was duly recorded in the usual way beneath the names of the new Consuls, a Capitoline fragment preserving the matter as follows:

M. AIMILIVS M. F. Q. N. (Lepidus II.).

M. ANTONIVS M. F. (M. N. II.).

IMP. CÆSAR DIVI (Y. C. N. Octavianus II.).

Now, right upon this matter, *and while all concerned were thus in Rome*, came Herod, on his own belated mission, landing at Brundisium, and pushing on to see Antony before he should depart. His very moderate petition was that Aristobulus, the brother of Mariamne, his betrothed wife, should be made King of Judea, but Antony, to whom he represented the serious crisis in Syrian affairs, at once espoused his cause, and did even more than Herod asked; for, assisted by Octavianus, he recommended him to the Senate, who unanimously voted him (Herod, the Edomite!) King of Judea, and declared Antigonus to be an enemy of Rome. Herod was thereupon con-



ducted to the capitol by the Consuls and Magistrates, between Octavianus and Antony, where the decree was lodged among the public records, and he was solemnly inaugurated according to Roman usage, late in 715 A. U. C., *i. e.*, before the Parilia of 716 A. U. C. ( $715 \text{ A. U. C.} + 37 = 752 \text{ A. U. C.}$ , in November of which year he died).

When all was over at Rome, in one week, Herod returned to his ship at Brundisium, and landed at Ptolemais about April 21st, the Roman Parilia, and thus about 10 months (July–April), after he had fled from Jerusalem! He was now 33 years old (in his 34th), and his Senatorial inauguration was thus in the 3d year of the CLXXXV. Olympiad.

Soon after Herod's departure, Antony, himself, committing Octavia and his children to the care of Octavianus, returned to Asia, but he eventually wintered with Octavia, at Athens. In this year, Octavianus divorced his wife, Scribonia, and took Livia Drusilla, the wife of Tiberius Nero. She was already the mother, by Nero, of that Tiberius Cæsar, who succeeded Augustus, and was then again with child, for in three months she bore Drusus to the said Nero, who, dying about that time, left his children to be educated by Octavianus!

Cleopatra now founded the new library at Alexandria, and Antony presented her with the famous one of Pergamus (200,000 volumes), as a nest egg.

As for Herod, his affairs are now easily followed. Ventidius had been in Palestine since he departed; had received a bribe to go away without relieving

Massada, but had left Silo behind in command of a few Roman soldiers. It took Herod until Summer to procure an army, during which time Antigonus pressed the siege of Massada, and it had liked to have been abandoned for want of water had not a providential rain filled its tanks, and courage, in that succor also was at hand. Herod now marched against Joppa, saved Silo in his retreat from Jerusalem, and then made haste and relieved Massada.

**3962** A.M., 37 B.C. Herod's army now increased daily, so, having reduced Ressa, he pressed on at once to the City of Jerusalem. But this first attack was an abortive one, for the Romans, under Silo, gave but weak support, and, as the season was now late, began to clamor for provisions and *winter quarters*. Herod sought the former at Jericho, which he captured and garrisoned, but coming back to Jerusalem, and finding the Romans still discontented, he sent them away for the Winter into Judea, Galilee and Samaria. But Herod himself was not pleased with lying still this first Winter of his return. He sent Joseph against Idumea, while he went to Samaria, where he placed his family in safety, and passed on to Sephoris, which was evacuated by the forces of Antigonus, in a great snow storm. Here, he rested awhile, having sent a detachment against the robbers in the caves about that neighborhood, and 40 days later he himself came on them with his whole army. He soon recovered all Galilee, after which he sent his own troops into their winter quarters. Now, Antony had gone in the Fall to Athens, there to

winter, but Ventidius sent word for Herod and Silo to hasten the war, so as to come to his own assistance against the Parthians. In the meantime, the new Julian year (9) 4677, J.P., came on with the following:

Consular List for 37 B.C.: L. Gellius L. f. L. n. Publicola, replaced by L. Antronius P. f. L. n. Pætus; M. Cocceius Nerva, then M. Nonius C. f. C. n. Gallus.

Herod was now secure in his *de facto* hold upon the kingdom, all of which had succumbed save Jerusalem, alone, into which Antigonus and his party had retired, and strongly fortified themselves.

It was a serious year, however, in which to shut one's self up within the walls of Jerusalem, for being the 6th on the Sabbatic Scale its crops were of particular value and were expected to last for the next two years!

Now, as soon as Spring was at all open Herod sent Silo to Ventidius, for the Parthians were again invading Syria, but Herod himself went against the robbers. These at last having by Spring been subdued, he set Ptolemy over that country, and went against Antigonus, who had ventured into Samaria. While absent Ptolemy was routed and slain; so Herod soon returned and resettled the country. Antony, jealous of the fame of Ventidius, had now come into Syria en route to relieve him. In the meantime Ventidius had defeated the Parthians and slain Pacorus on the anniversary of the defeat of Crassus at Carrhæ (June) and had marched against

Antiochus and besieged him in Samosata, his capital, having sent Macherus with two legions and 1000 horse to help Herod. At this juncture Antony arrived at Samosata, received the army from Ventidius and sent him on to Rome where he triumphed with universal applause—he was the first and the last that ever triumphed over the Parthians!

“CLXXXVI. Olympiad. Scamandrus, Alexandrian, *Stadium* [37 B.C.]. (Arm. adds, from Troy.)”

Herod had immediate difficulty with Macherus, so he left Joseph with him under a particular caution to run no hazards, while he himself hastened to the assistance of Antony with his main army. His march was a famous one, and shortly after his arrival Antiochus purchased peace for 300 talents and surrendered Samosata; so the war and the year was at an end (Antony, leaving Sosius in command of the army, returned to the coast, sailed to Athens, and thence to Brundisium, where, not finding Octavianus as he expected, he set sail for Egypt and wintered with Cleopatra).

#### SABBATIC YEAR (61ST).

**3963** A.M., 36 B.C. A Sabbatic year throughout; *i. e.*, covering the Civil year from the autumnal new moon of 37 B.C. to that of 36 B.C. (3536 A.M., throughout being the first Sabbatic *Jubilee* after the Return and therefore 3963 A.M. being Sabbatic, the 61st thereafter,  $61 \times 7 = 427$ ,  $3536 + 427 = 3963$  A.M.); moreover there remained 9 Sabbatic years to complete the 70 weeks (or *Shabua* of Daniel),  $9 \times 7 = 63$ ;  $3963$  A.M. +  $63 = 4026$  A.M., *q. v.*

In his absence, Joseph had neglected Herod's advice and been slain, and his whole army (6 new Roman regiments) lost. Galilee thereupon again revolted against Herod, who had now reached Daphne, near Antioch, where he first dreamed and then heard of the disastrous news. He hastened on to Ptolemais, gathering up such forces as he could, and soon defeated the insurgents in Galilee. But a great storm hampered his operations and the season advanced. Reinforcements at last arrived from Antony, after which he hastened on to Jericho, where he narrowly escaped accidental death, and the next day was partially defeated and wounded by a dart. Then, as a last effort of Antigonus, came Paphus against him with an army, whom he overthrew, and slew Paphus, and "had it not been for the depth of Winter coming on, which then restrained them, the King's army had gone to Jerusalem . . . for Antigonus was already looking about how he might fly away, and leave the city" ! (Jos. B. XIV. c. 15, § 12).

Thus the 2d Winter, only, since Herod's inauguration at Rome is easily reached by a new and careful analysis of Josephus, properly understood in the light of the Sabbatic Cycle, and we conjure such of our fellow students as are already strongly committed to the old system (which coolly displaces whole years, and even multiplies seasons without winning the confidence of such as search the histories, and with still less edification for those who search the Scriptures) to reopen their minds to the matter from the very

beginning, and to see if they cannot com̄e with us to what is far better than the foundation of conjecture!

Josephus mentions the events of but *two* Winters after the return of Herod from Rome (Book XIV. c. 15, §§ 3-4; and §§ 12-14). Now, the second of these duly recorded Winters was not even over before Herod had begun his siege! and that in a Sabbatic year which must have been a multiple of 7 years before that of the Saviour's ministry. If the siege was not 63 years before the 15th of Tiberius Cæsar it must have been either 56 or 70 years, for this thing works by 7's! Certainly we have not the latitude to make *such* leaps. But the 15th year of Tiberius Cæsar must have been, and from entirely independent evidence, 28 A.D., and this year of the Herodian siege was 36 B.C., the sum of which (*not inclusive*) is  $63 = 9 \times 7$ . Just so surely, then, as 28 A.D. is *fixed!* and must have been Sabbatic, was 36 B.C. Sabbatic, and therefore the year referred to by Josephus, for the Sabbatic year before it, 43 B.C., or after it, 29 B.C., are entirely out of the question. At any rate we shall prosecute our own studies with and for the sake of those only who are willing to change their minds, aye, a dozen times a day if newer light shall demand it, and who are satisfied that in the use of the Key of History, a basis of facts measured by their own common sense is far better than the blind acceptance of mere *credos* founded on the disjointed and unsupported rulings of the Rulers!

Now at this very time, Winter of 37 B.C., the termination of the great contest with Sextus Pompeius

which had ended in his defeat and the subjugation of Sicily to the power of Cæsar, was celebrated at Rome by an ovation which is thus inscribed on the Capitoline tables :

IMP. CÆSAR DIVI. F. C. N. II. III VIR.  
RPC. II. OVANS. EX SILICIA. A. DCCXVII.  
IBID. NOVEMB.

That is, the Ides of November (13th Nov.), 717 A. U. C. Appian says, Cæsar was *then in the 28th year of his age*. Hence, he had completed his 27th year on 23d of September, of 717 A. U. C.

Now, he lived to be 76 years less 35 days,  $76 - 27 = 49$ , and  $717 + 49$ , 766 A. U. C. Therefore, he must have died on August 19th, 766 A. U. C., which was August 19th, 13 A. D. (see Harmonized Scale of Time, Study No. Ten, page 90). This inscription therefore, with Appian's statement as to Cæsar's age, thereat, adds another irrefragible pillar to our own position, which is, that any system of Chronology which puts Cæsar's death in 14 A. D. instead of 13 A. D., and from thence deduces Chrono-Historico-Prophetic fancies, is necessarily *unreliable!*

Now, it is unfortunate for them, that (among many other correlative disagreements with the Truth of History, for false here, false everywhere) those who have chiefly exercised themselves among the brethren, in opposition even to an examination of our Studies, have rested their case chiefly on this hopeless error. If they are open to proof and to argument (*and they certainly are voluminous enough with wares so labeled!*) then, they have it here, and in these Studies, in suffi-

cient force to satisfy a veritable sceptic, and the fact is, such is the temperament of controversy, we shall win the sceptics themselves (whose disbelief has been occasioned chiefly by the lack-logic of dogmatic teachers, long before the bulk of our opponents shall have grace enough to come fairly over, not to us, but to the Truth itself! For here, too, "Vanity of vanities, saith the preacher, all is vanity," in that the chief end of controversy seems to be to win, in spite of facts, and to die arguing that its mortal wounds are not fatal! May they "Rest in Peace," *the survivors certainly will*, when the Truth of History is pillared on its own facts, and the Verity of Prophecy has a chance to close the argument without interruption.

Herod now (very late in 37 B.C.) went into winter quarters, and before he left them there was in force the new

Consular List for 36 B.C.: L. Cornificius L. f.; Sex. Pompeius Sex. f. Sex. n. (Suff. Cn. Nevins).

But so soon as the "rigor of Winter was over" (Joseph. Ant. B. XIV. c. 15, § 14), Herod came with his army near to the city, and eventually brought it to the very walls (Joseph. Wars B. I. c. 17, § 8), and here it is that Josephus remarks "now this was the third year" (*i. e., coming on!*) "since he had been made king at Rome," 38 to 37 = 1st, 37-36 = 2d, 36-35 = 3d, and this 3d year covered that of the Siege, and the death of Antigonus, and in it began Herod's *de facto* reign of 34 years, for he was already in his 36th year of age, and lived thereafter but 34 years



(70 years in all), and died in 3998 A.M., that is, barely, if at all, into his 71st year.

It was early in January, 36 B.C., when the siege was actually laid. Now, while the preliminaries of the siege were going on, Herod repaired to Samaria and consummated his marriage to Mariamne, whom he had betrothed some 4 years before. She was the daughter of Alexander, the son of King Aristobulus; her mother was Alexandra, the daughter of Hyrcanus II. Upon his return to the siege Sosius joined him with a Roman army, so that they now had combined no less than 11 legions and 6000 horse, beside Syrian auxiliaries. Josephus says "they bore a siege of *five* months" (Wars. B. I. c. 18, § 2). This must cover the whole matter and not its latter part. The besieged made a desperate resistance, but the city fell "on the III. (Sacred) month, on the solemnity of the Fast" (Ant. B. XIV. c. 16, § 3), *i. e.*, on Friday (Sabbath Eve) the 1st of Sivan, or on the last day of the three-day Fast of Esther (20, 21, 22 of Sivan), which was the fast of the III. Sacred month (see 3429 A.M.; also Study No. Ten, page 159). This corresponded to our month of June, 36 B.C. (3963 A.M. being a 7th year on the Anc. Heb. Soli-Lunar Cycle, and all of its dates falling as early as possible). Herod's capture of Jerusalem was exactly 27 years (Hebrew Calendric *Lunar* ones!) after its previous capture by Pompey in 3936 A.M., upon the selfsame Fast-day. At the fall of the city he had already reigned 2 years and about 5 months, *de jure*, which 5 months of his third year,

total, became at least 10 months by the time he had procured Antigonus to be slain, and thus Josephus is verified as a Chronologist well within the latitude of the ordinary Historian's license.

But in certain incidental efforts to synchronize the siege and the years of Herod to what were to his foreign systems of chronology, Josephus himself has *erred*. He states that the City of Jerusalem was destroyed in the Consulship of Agrippa and Gallus. We find it to have been, according to the correct list, in that of Cornificius and Pompeius!

Now, it will be noted that the *sequence* of the "pairs of Consuls" is generally the same in all the lists, but that owing to sound reasons, based upon chronological conditions which we do not believe can be eliminated, the List as set forth in these Studies has been necessarily pressed back and telescoped at two points (see pp. 148, 163) whereby it is made to cover two years less, as an entirety, than any former list. We deem it probable that whatsoever list Josephus available to himself of was no better than the ten or a dozen now found upon modern shelves, and as they do not make this allowance of two years less than the number of pairs between the Consuls of Pompey's siege and those of Herod's, it follows *that on them*, the Consulship of Agrippa and Gallus actually belongs here! So that Josephus, properly understood, must have believed that the year 36 B.C. was covered by the Consuls he cites against it. But let it be noted also that the pushing back of the pairs for better reasons than Josephus had, does not at all carry the siege with

them, for there is no necessary connection, either real or implied, between them and the siege. The testimony of History, Chronology, and Prophecy *fulfilled*, is sufficient to fix the year of the siege to the year (4678 J. P. ☉ 2, ☽ 4, Ep. 3, E=10; Julian, ☉ 10, ☽ 10, Ep. 9, B=) 36 B.C. ☉ 2. ☽ 17, E D without reference to the entirely irrelevant question as to the consulate, and in the absence of the unbroken list actually used by Josephus, we cannot measure the exact weight of his testimony. Now, it is a remarkable fact in the confusion, that the real year of the Consulate of Agrippa and Gallus, *was* in the LXXXV. 3-4 Olympiad, where Josephus places the siege in so far as the Olympiads are concerned, whereas upon the true Olympic scale, as rigidly set forth upon the Harmonized Scale of Time, the siege falls in CLXXXVI. 1-2 Olympiad and it may be pointed out plainly that the use Josephus makes of the Olympic Scale is quite as accidental as that of his Consular emplacements. He rarely, if ever, when *measured* by the rigid Scale itself, locates a fact by the year of the Olympic Stadium. He uses three several tenses in his references, and appears to be satisfied with getting into the 4-year term at all. He uses Olympiads as one would who specified the date of the Centennial exposition by saying it fell in Grant's second Administration. This would by no means fix the date of July 4th, 1876 A D. for future generations!

It is our belief that Josephus worked by reference to an Olympic Scale that was correct, and *perhaps* by a

Consular List whose pairs were *accurately* set against it in the *terms* of the years of Rome, but that he was careless or misinformed as to the irrelevant location of the siege thereon, and did not even verify it by his own conditions. The only other alternative that suggests itself to us is that some one of those through whose hands the original copies of Josephus should have come down to us, have coolly glossed the matter in their transcriptions to suit their own ideas of Chronology! His writings are not free from serious charges of having been tampered with, nor did he write in freedom from the common fallibility of men! To treat the statements found in the modern redactions of his works as if they were *per se* full of plenary inspiration is the height of absurdity. Josephus was right in what will sustain verification at the bar of General Harmony, he blundered in what will not.

But we are not through with this matter yet, for there are as many *chronological* "wolves in sheep's clothing" in the flock as there are false teachers upon doctrine, and what the flock needs is a basis on which to judge for itself. Let it therefore be offered for consideration that whatsoever Josephus *originally* wrote upon matters here in question was at second hand quite as much as what we are at present endeavoring to harmonize, and that his calculations were just as liable to error as those of any other writer, be he howsoever careful, and would have been even were he contemporary to what he describes, which he was not any more than we! In discussing similar matters, Dr. Jarvis, a perfectly

fair and logical writer himself, pointedly admits the liability of an Historian himself to commit errors, "especially where the testimony is not contemporaneous," and Josephus, though not long after, certainly wrote his memoirs more than a century after this event. Josephus published his memoirs in 93 A.D. This was 128 years after Herod's capture of the city, 155 after Pompey's, 255 after the Maccabean victory of Adar 13th, 3837 A.M., and 254 after Jonathan's accession in 3838 A.M. He may easily be mathematically correct *in terms of Hebrew Chronology*, and in fact his figures are so, but his efforts at synchronizing them with Greek and Roman incidents are by no means to be taken *as authority on Greek and Roman History, and least of all on Greek and Roman Chronology!* This position ought to be self-evident; and it is, in fact, the very ground on which Plutarch and the other Greek historians, while taken as true annalists of events and sequence, are disregarded as Chronological *authority* when they speak of "Autumn," "Mid-summer," "Spring," etc., in relating matters of the Roman Civil war before the correction of the calendar!

These things are but accidental examples of those many potent but silent factors, which may not be eliminated when we undertake to *verify* the statements of a witness who attempts to speak chronologically of foreign events in the terms of a foreign calendar! We must lower the degree of value to be placed upon such testimony and hedge it in with a demand for its credentials, and this we may do with-

out at all impeaching the honesty of the writer. Now, the chief point to be noticed here is that in his endeavor to fix the time of this event by too numerous measures, connections and cross-references, Josephus *increased his liability* to error. This is so whether he committed any or not, and certain it is that every harmonist who has ever attempted to satisfy all the conditions he imposed, has been forced at last to slur over *some* of them, in that they do not agree among themselves, or else to set forth a system that will not harmonize with other quite as important records! Dr. Jarvis, for instance, having been forced (from not detecting the condensation in the Consular lists during the terms of Cæsar and Isauricus, and Calenus and Vatinius) to locate Pompey's capture of Jerusalem in June 4680 J.P., and, holding closely to Josephus as to the CLXXXV. Olympiad, and to this consulate of Agrippa and Gallus, had to place Herod's capture in June 4676 J.P., thus only 26 years later instead of 27 as demanded by another better condition imposed by the Jewish historian "and this was after 27 years time" (Jos. B. XIV. c. 16, §4). Now had the Doctor taken the correct time, June 63 B.C., for Pompey's capture of the city, and still felt called upon to follow Josephus as to the location of Herod's capture in the Consulate of Agrippa and Gallus, the result would have been still less, 25 years instead of 27!

All this may be easily studied in the Harmonized Scale of Time (pages 82, 85) and then it at once becomes patent either that Josephus was "mixed"

as to the sequence of the Consuls or in his mathematics! It is simply certain that he cannot be right in both, for neither 25 nor 26 can be made equal to 27, and as a matter of fact we have demonstrated that there are but 25 Consulates and 25 years from Cicero to Agrippa! Note now, however, that if we elect to follow Josephus in his mathematics (27 years) and ignore his reference to the remote, and by no means heretofore clear, Roman Consulates (and on which he certainly must have been more liable to error than on Hebrew Chronology!) we reach the year 36 B.C., *i. e.*, June of 3963 A.M., which was *Sabbatic*, and so satisfy not only the reference just mentioned, *but two or three others* where he expressly notes the relation of Herod's siege to the Sabbatic year itself (Jos. B. XIV. c. 16, § 2; B. XV. c. 1, § 2). Again, Dr. Jarvis, and all others who elect to use this unsatisfactory reference to the Consulate of Agrippa, 38 B.C., will find it equally difficult to measure on the Scale of Time the 126 years referred to by Josephus as the duration of the Asmonean Dynasty;  $126 + 38^* = 164$  B.C. and does *not* carry us to the 151st year of the Seleucidæ (I. Mac. vii. 43; II. Mac. xv. 36; see 3837 A.M. page 76); whereas  $126 + 36 = 162\ddagger$  B.C. *does!* † There are other reasons that consolidate our position, but these are *enough*. Josephus was *right* in his meas-

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\* Dr. Jarvis' position for Herod's capture of Jerusalem.

† Our own position as demanded by the Scale of Time.

‡ This whether we mark the beginning of the Maccabean Era at the Battle of Adar 13, 3837 A.M., or at the accession of Jonathan 3838 A.M.!

ure of 27 years, and 126 years, and in his reference to the *Sabbatic* year, for he was on familiar ground! but on the Consulates, and on the other matters of mere collateral Roman History, he was *not*; he rather ran every danger of error and actually committed it here, as in other cases which we can cite. The fact is, as already remarked, the Measure of History "will make short work of bad work," and yet be lenient as to good intentions. Josephus did his best, as modern students we presume have done, but that is not good enough: we want the *Harmony of History, Facts!* and shall judge of the tree by its fruit—"according to the commandment."

Finally (after which we are done with the Chronology of Josephus as an "authority" on anything but Jewish matters; and on even these reserving the inalienable right to measure his work by the impartial Scale of Time!), the student who is still a whit unsatisfied at the impossibility of harmonizing blunders should note that there is far more than mere Greek, Roman, and Jewish Chronology involved in this discussion; that of Egypt, Babylon and Persia, forms an equally important part of the great Net of Time. For instance, the Post-Exilic SABBATIC Era *began* with the last half of the 4th regnal year of Darius Hystaspes, 3487 A.M., *q. v.* (512 B.C.; compare also with *Sabbatic Scale* itself, page 139, Study No. Twelve), and at and through that particular year there enter other conditions which govern the verification of the date of Herod's capture of Jerusalem, so that whatsoever solution ignores *them!* may be measured by



them at its peril! The WHOLE Skeleton of Time must be fitly joined together. *It is absurd for a Chronologist! to have a basket full of misfit bones for sale to the junk dealer after he has stopped work!*

These things being so, and Josephus' reference to the Consulates being found faulty here and there, and his use of the Olympiads not agreeing with the List of the Victories in Stadium, nor following any systematic method at all, we shall confine the credibility of his testimony to such data as agree with the Harmonized Scale of Time, and to such matters of purely Jewish Chronology as are not self-contradictory. Hence, we reject "point blank" the coincidence of the Fall of Jerusalem, and the Consulate of Gallus and Agrippa. There was no necessary relation between the two things. In adjusting whatever list of Consuls he employed to his History, Josephus erred, and we decline to perpetuate the error or be bound thereby, to the discredit of far weightier and more pertinent elements of precision in the premises themselves.

Now, we ourselves stand at this moment\* in the position of Josephus, when he dared to appeal to the Consular List and intersperse his writings with its synchronisms, as he understood them, for the benefit of Roman readers. To explain, we have within a fortnight, come into possession of a list of the Olympic Victories in Stadium, and intend to add them before we go to press, along the Scale of years we are discussing. Not a name has yet been added to the first,

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\* January 1st, 1894 A.D.

*Coræbus*, who won the foot race prize at Olympia in 777 B.C. If the list is wrong in sequence, or as a measure of time, or in the names of the victors, and in future days someone shall find cause to vary its adjustment, he will certainly exceed his authority if, at the same time, he shall consider it necessary to displace events which, for entirely independent reasons, are now already settled and located in their proper places. We have personally verified the list, however, and find that it covers the proper number of Olympiads, and that it will be a valuable feature to this Concordance of Time, we shall therefore insert the names, Olympiad by Olympiad, where the Eusebio-Armenian records locate them, convinced that, as at last we have got the Olympiads adjusted to the Harmonized Scale, the names of the Victors will be found to fit contemporary records wheresoever honest. Josephus must have acted on a similar impulse when he added the names of the Consuls here and there to his history, of which they form no essential part; he copied them from a list which he therefore had to follow, and if the list, for causes he did not know, must now be corrected as to duration, and moved in sections here and there, it alone, in its own elements, will suffer improvement, while the events themselves, with which his Consular emplacements have no more to do than they have with ours of the *Stadia*, will naturally remain where they are!

And finally, the facilities of Josephus for obtaining the truth as to the Consular Succession, the assignment of its pairs to specific years, and its employment as a

whole for the measure of time, were probably not so good as our own! Public libraries were few, personal ones scarce, books far more expensive, and subject to special errors, while encyclopedias and books of general reference, in fact, all the valuable companions of the modern literary student, were almost unknown. *He* did not live in a day when knowledge was increased, while we *do*! Nor do we doubt that in our own possession, spread out upon our working table, we have now before us, more of codified data, as to universal history, than Josephus ever saw; aye, more about the history of his own people, who, likewise, were but the ancestors of our own!

Returning, therefore, to the siege, which we believe to be now correctly adjusted to the Harmonized Scale of Time, Josephus is particular to state that those within the city "were distressed by famine, and the want of necessities, *for this happened to be a Sabbatic year*" (B. XIV. c. 16, § 2) as we have shown, and which sometime later than the fall of the city, Josephus notes, "was still going on, and forced the country to lie still uncultivated" (Jos. B. XV. c. 1, § 2) as it did, in fact, until the Autumnal new moon of 36 B.C.

THE SIXTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

**3964** A.M., 36-35 B.C. Note now the overlap of the *last* quarter of 36 B.C. and the *first* quarter of 3964 A.M. (Study No. Ten, page 85).

Near the Feast of Dedication Antony, at the instance of Herod, caused Antigonus to be executed. He would have preferred to reserve him for his Triumph, but the Jews would not recognize Herod while

Antigonus lived. Herod bribed Antony to bring him before a Court, which formally condemned him to be tied to a stake, whipped with the Lictor's Rods, and beheaded with an axe. He was the *first* (Jewish) King executed by the Romans. It was thus the 1st year of Herod's reign (3964-5 A.M.) as recognized by the Jews, and therefore 3997-8 A.M. was the 34th and last year thereafter, as Herod died in November, 3998 A. M., *q. v.* ( $3964 + 34 = 3998$  A.M.). Corroborating this matter still further, Josephus relates that Herod began his preparations to enlarge the Temple in his 16th year, and the actual work in the 18th year of his reign, hence (as 3964-5 A.M. covered his *first* year) his 16th must have extended from 3979-80, and his 18th must have extended from 3981-2 A.M. (see Study No. Ten, page 87). The Herodian enlargement of the Temple dates from the Spring of 20, 19, or 18 B.C., according as we wish to reckon: Whereby  $3980 + 46 = 4026$  A.M., *q. v.*, at the commencement of *that* Passover (the first one of the Saviour's ministry) the Jews cited the average age (46 years) of the Temple in answer to one of the Saviour's prophetic statements which they misunderstood.\*

What need, therefore, is there of further proof upon this line, in that we have sufficient upon other collateral ones to swell the testimony to overwhelming proportions, showing that we have emplaced the years of Herod upon the Harmonized Scale of Time

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\* We shall (*D. V.*) discuss the relative merits of these several years in their proper place, and come to the conversation of the Jews with the Saviour in due time.

with absolute accuracy and agreeably to all the known records bearing upon his tragic history. This year, 3964 A.M., was also the 9th of Augustus as to Consulates, the one in which Antigonus is known to have been executed. The fact is, honest Bible students, such as are so earnest in the search of truth that they are ready to erase a problem which falls short of an accurate and satisfactory solution, and keep at it until it yields eternal truth, may, at last, lift up their heads, for line upon line, the net comes in, full now of great chronological fishes, and unbroken! For with God's Grace, it has at last been cast upon the *right* side of the Ship of Truth. We may also be sure that when we get it all ashore, to count the catch, we shall find ONE standing there with *living* meat upon a bed of coals not made by mortal hands. He it was, who *defined* Prophecy, and signified its purpose (Matt. xxiv. 25). And why? Verily we may *now* perceive that it was in deference to human Reason, of which He was the Creator, and which he purposely designed to Honor! Prophecy can be but dimly understood in advance of its fulfillment, for it is not of private interpretation, and while it was given of old, it was only intended to *convince* those—to satisfy their reason! upon whom its Historical fulfillment, and verification should fall.

What then? This: He, who could thus accurately enunciate beforehand things beyond the ken of unaided human historical foresight, must have been He of whom all the Prophets spake. He was the Spirit of Prophecy; The Word, that was from the

Beginning, and was God, and in this very character said: "Behold I tell you before it come, that, when it is come to pass, *ye may believe* [as reasonable beings, reasonably convinced] that I AM" (John xiii. 19). The object of Prophecy is to establish God's peculiar attribute of foresight, and therefore his reliability, and thus the certainty of all else that he has revealed unto his creatures.

When, as here so promisingly begun, we shall have succeeded in setting History right, upon an astro-chronological basis, and it begins to dawn upon our conviction that, to its last degree and element, it was known of God, and written in His Word aforehand, in that thereby Prophecy becomes an open and a verified Book—then, indeed, must we stand mute before the Master and say: "It is He, the Angel of the Lord," and fall down and worship Him.

To our Jewish brethren all this is doubly significant, in that now, they, too, may come with us, to a further and continued review of the proofs that Jesus Christ was the Messiah, and with us, who have equally misunderstood Him, accept him as the King of Kings. Let us therefore resume our Chronologico-Historical exegesis.

Consular List for 35 B.C.: M. Antonius M. F. M. n., replaced by L. Sempronius Atratinus; L. Scribonius L. F. Libo; Suff. L. Æmilius Lepidus Paullus C. Memmius, and M. Herasinius Piceus.

After the reduction of Sicily, Octavianus and Lepidus fell out because of the arrogance of the latter, who assumed the honor of success as to the late war.

So, in this year, the army was induced to desert Lepidus, who was then deposed by Octavianus, and forced to retire to Circei, where he passed the rest of his life as a private gentleman; thus leaving the Roman Empire to Antony and Octavianus, the dividing line now being the Adriatic (35 B.C.). It was in this same year that Herod's attendants drowned Mariamne's brother, Aristobulus. He was the only male heir of the Asmoneans, and had just been made High Priest, though only 17 years old! In it also Sextus Pompeius, who had escaped to Asia, was again defeated, and put to death by Titius, one of Antony's lieutenants, and from that time the political parties of Cæsar and Pompey were no more mentioned, but those of Antony and Octavianus occupied the attention of Rome.

**3965** A.M., 34 B.C. Herod, through the craft of Cleopatra, came near being cut off, and the foundation of his trouble with Mariamne was laid. Antony defeated the Armenians and had a Triumph at Alexandria, after the Roman fashion. He and Cleopatra now assumed divine honors, calling themselves Osiris and Isis, and Cæsarion, the son of Cleopatra by Julius Cæsar, was declared to be King of Egypt and Cyprus in conjunction with his mother.

Consular List for 34 B.C.: Imp. Cæsar Divi F. C. N. Octavianus II. (abdicated); L. Volcatius L. F. Tullus, replaced by P. Autronius P. F. L. N. Pætus and Caius Fonteius Capito; Suff. L. Flavius Fimbria and L. Vinucius; Sex. Pompeius Magus Pius (killed before the beginning of his term).

With this Consulate of 34 B.C., the ten-year term of the 2d Triumvirate ran out, *i. e.*, its *second* 5 years.

**3966** A.M., 33 B.C. Consular List for 33 B.C.: C. N. Domitius Ahenobarbus L. F. T. N. L. Cornelius, substituted, July; C. Sosius C. F. T. N. N. Valerius, substituted November.

Secular games at Rome. Early in the Spring of 33 B.C., Antony marched against the Parthians, but got no farther than the Araxes, for there, being informed that Octavianus had openly accused him before the Senate, he sent recriminations, and the two, who found that the Roman Empire was not large enough for both, decided to resort to arms.

The new Consuls, Sosius and Ahenobarbus, declared for Antony, and with several Senators left Rome, whereby the city was rid of Antony's party, upon which, by advice of his own *Senate*, Antony declared war, and sent a bill of divorce to Octavia.

The rest of the year was spent by each in extensive preparations for the conflict.

This was the second year of the secular games, with which each 5-year period now began, and would have been the 1st year of the 3d 5-year term of the second Triumvirate. The two remaining members, preparing for war, simply continued in office, but Augustus only in actual possession! Hence it counts as

Imp. Cæsar Divi F. C. N. Octavianus I.,  
or we have an era from the beginning of this III. term of the Triumvirate, which again became, as with Julius Cæsar, the real year of reckoning, as we shall demonstrate in due time.



Now it was just at this time that Josephus locates the beginning of Herod's war with the Arabians "for when the war about [*i. e.*, that led up to] Actium was *begun*" (Jos. Jewish Wars, B. I. c. 9, § 1). Cleopatra prevailed upon Antony to commit the Arabian affairs to Herod. The object of this "sweet" Queen was to exhaust Herod and secure his possessions for herself!—"the daughter of the horseleach is never satisfied"! (Jos. Antiq. B. XV. c. 4, § 1) and at first Cleopatra's plan worked charmingly, for this year, after one victory, Herod suffered a most disastrous defeat at the hands of the Arabians (Jos. Antiq. B. I. c. 19, § 2).

In the meanwhile the preparations of Octavianus were incomplete, and had Antony invaded Italy at once, he might have gained his point, but indulging his pleasures with Cleopatra at Athens, he delayed till the next year, which proved to be ruinous. In the interim Titius disclosed to Octavianus many of Antony's secrets and that his mad will was lodged with the Vestal Virgins at Rome. Octavianus seized it and read it to the people. It was in favor of Cleopatra and her children, to the dishonor and damage of the Roman State! This alienated the people from Antony, and he was declared to be a public enemy. At the same time, *in this 1st year of the new decade*, Octavianus received, perhaps by vote of the Senate, at any rate by the fact of the matters lapsing into his hands, extraordinary power. For instance, he became *ipso facto* possessed of tribunicial power, which we shall hereafter indicate yearly for awhile by the

letters I. II. III. with sub  $\tau$  attached; thus for the 1st year, 33 B.C., by I. $\tau$ , and therefore in the inscriptive form:

Imp. Cæs. Divi. Tribunic. Pot. I. $\tau$ .

He also, at this time got the *de facto* powers of Pontifex Maximus, for although Lepidus held that office *de jure* and for life, he was now in practical banishment, and Octavianus was empowered *de facto* to exercise the duties. This we shall absolutely establish in its proper place, by producing positive inscriptive proof. In the meantime we shall anticipate a little, and show the form of this title, as used of him, in this new capacity, for this year, 33 B.C., and as in later days, actually reversed to it, to wit:

(F. AVGVSTVS. PONT. I. MAX.)

These two powers, or officers, Tribune, and Pontifex Maximus, began to be exercised by Octavianus in the first year of the II. decade, and our readers must have faith in us, as to so new a discovery, until we reach the year of proof.

“CLXXXVII. Olympiad. Ariston, Thurian; the second time, *Stadium*.”

**3967** A.M., 32 B.C. Consular List for 32 B.C.: Imp. Cæs. F. C. N. Octavianus II. $\tau$  (1/9c.) IIIc. Pont. II. Max. Imp. I.; M. Antonius (appointed 8 years before, but now being adjudged an enemy there was substituted for him) M. Valerius M. F. M. N. Messala Corvinus.

All historians agree that the battle of Actium occurred in relation to this Consulate, hence it must go back with it in the rectification of the Fastes as

hereinbefore set forth. Octavianus now declared war, but for political reasons it was announced as against Cleopatra, who was, in effect, the last representative of Alexander's Realm! He also began to rendezvous his forces at Brundisium for the final struggle between Greece and Rome. In this Spring (32 B.C.) Agrippa, sent by Octavianus, seized many provision ships coming from Egypt to Antony, and here we draw upon Josephus for corroborative testimony, who speaking of Herod, states as follows:

“In the 7th year of his reign [dating, *de jure*, from his inauguration at Rome,] when the war about Actium [*in loco*] was at its height, at the beginning of the Spring [of 32 B.C., and thus at the beginning of the 7th year thus cited]! the earth was shaken, and destroyed an immense number of cattle, with 30,000 men; but the army [of Herod] received no harm, because it lay in the open air” (Jos. Jew. Wars, B. I. c. 19, § 3). The Arabians, thereupon, came in force against Herod, and the Jews were in great fear, but Herod defeated them signally at Philadelphia, and was, at last, acknowledged by the Arabians “for their ruler” (§§ 5-6).

Now in the Summer (32 B.C.) Octavianus transported his army to Epirus where he encamped opposite Antony, the Ambracian gulf between them, with their fleets near by, and within a mile of each other. Antony lost many friends by desertion, and was urged to march into Thrace and try the fortunes of a land battle, but Cleopatra's influence prevailed, and he risked all in a sea fight. And thus it came

about ACTIUM was fought, and lost by Antony, on or about September 2d.\* For Cleopatra, becoming affrighted, fled out of it with 60 ships of war to Peloponnesus, and Antony, giving up all, fled after her. The battle of Actium was fought at the end of the Summer of 32 B.C. = 293 Philip. = 299 Calip., *i. e.*, 71 of the IV. Calippic period (*i. e.*, when measured in Egyptian years of Nabonassar, but 298 Calip. *i. e.*, 70 of the IV. Calippic period when measured on the *Olympiads*, which is the most accurate) *i. e.* = 722 A.U.C. (Varro) = 746 Olymp. (CLXXXVII. 2 Olympiad) in the 7th year of Herod's *de jure*, 4th of his *de facto* reign; in the 5th after the capture of Jerusalem; in the 4th of the Sabbatic Cycle, Herod being 39, and in his 40th year; in the 32d year of Octavianus' age, he being very nearly "32 years old;" in the 12th year of his total Consulship, and towards the end of the 12th year of the II. Triumvirate, *where it officially ends!* in the II. Consulate of Cæsar's sole power at Rome, in the 14th Julian year, and in 4682 J.P.

Before this Civil A.M. Year, 3967 A.M., was over, the entire army of Antony had deserted to Octavianus. "But *now*," says Josephus, "Herod was under an immediate concern about a most important affair, on account of his friendship with Antony, who was *already overcome at Actium* by Cæsar; yet he was more afraid than hurt, for Cæsar did not think he

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\* *Dio* observes that he was so particular in mentioning the very day because the whole sovereignty was then for the first time in Cæsar's hands and the years of his monarchy were counted from it.—Lib. LI. c. 1.

had quite undone Antony while Herod continued his assistance to him" (Jos. Jew. Wars, B. I. c. 22, § 1), and so the civil year ended. But it remains to be noted that on account of this great victory of Actium, the Senate at Rome, so soon as news arrived, heaped honors upon Octavianus, and among them that of Imperator (in particular) the which, although he did not accept it, officially, until his return to Rome two years later, must and does date from this very year, the proof of which must also be reserved against its proper place. Meanwhile note its inscriptive form, as referred to this current year:

Imp. Cæs. Divi. IMP. I.

**3968** A.M., 31 B.C. Antony and Cleopatra at length reached Alexandria where they spent the Winter in alternate quarrels and pleasures, intensified by crowding disasters. Octavianus hastened from his Winter quarters at Samos to Rome, to secure funds for his own mutinous soldiers, who demanded their pay, and returning in 30 days, prepared for an early expedition against his enemies. But previous to this Herod's conclusion had been reached. As a man of action, he resolved upon the "appeal heroic," or *desperandum*, perhaps *despicandum*,—at least his course was politic and wise, in that he made friends quickly with his enemy, whilst he was in the way with him, and so was well received into the House of the Roman Agent of Mammon. But his previous crime of slaying Hyrcanus before starting, so as to remove all royal alternates, was without excuse, yet, too, in keeping with the ways of Earthly Kings! For finding Antony's cause

hopeless, he laid aside his crown, and went to Octavianus, at Rhodes (late in 32 B. C.) and frankly offered his allegiance, owning all he had done "for his good friend, and now that Antony was lost, offered the same friendship and fidelity to Octavianus, if he would accept of it." The offer was of course accepted, Herod's diadem was restored, and his kingdom confirmed. They then concerted plans for a descent on Egypt, after which Herod returned to his own dominions. The new year now came on with the following:

Consular List for 31 B. C.: Imp. Cæsar Divi F. C. N. Octavianus III.  $\tau$  (2/9c.) (IV. c.) (Pont. III. Max. Imp. II.); M. Licinius M. F. M. N. Crassus substituted at the end; July 1—C. Antistius Vetus; then September 13—M. Tullius M. F. M. N. Cicero; November 1—L. Sænius Balbus substituted.

"After this [*i. e.*, late in the Spring, after Herod's visit to Rhodes] Cæsar went for Egypt through Syria, where Herod received him with royal and rich entertainments, and then did he first of all ride along with Cæsar, as he was reviewing his army about Ptolemais" (Jos. Jewish Wars B. I. c. 20, § 3). Now Herod gave Augustus 800 talents, and provisioned his army through Palestine, escorting it to the borders of Egypt. Cleopatra and Antony had sued for peace in vain. She in the meantime had betrayed Antony at every step; until, causing it to be reported that she had killed herself, Antony fell upon his sword and inflicted a mortal wound. Hearing, however, that she was still alive, he had himself carried to her Tower, where she and her two maids drew him up

by ropes, and there he died in her arms, on the 1st of August, 11 months after the battle of Actium. Cleopatra then fell into the power of Octavianus, and hearing that he designed to lead her in triumph at Rome, got herself bitten by an asp, and so died on the 29th of August, 31 B.C., aged 39.

#### ERA OF OCTAVIANUS.

This practically ended the Grecian monarchy (Daniel's 3d Empire) at and *with* the 293d year of the Philippic period, the 282d of the Seleucidæ, the 717th of Nabonassar, and in the 723d year of Rome, *i. e.*, in 4683 J.P., or on August 29th, 31 B.C.; and here begins the Era of Octavianus, as decreed by the Roman Senate later in 724 A.U.C. (Varro), and *dated back* to the official date and completion, of the Conquest of Egypt whereby the 3d Empire of Daniel went down into the abyss, and the 4th came wholly up out of "the Sea!" There was an eclipse at Rome just before this, of the Sun, on August 19th and 20th, 31 B.C. It preceded the fall of Egypt, and fell itself about midway between the Battle of Actium, and the beginning of the Era of Actiac of which more anon (see 3969 A.M.).

Now, although longer in Egypt from the time of his arrival, Octavianus spent but about one month only in Alexandria, having arrived at the beginning of August, and leaving the city early in September, 31 B.C. Soon after this the news of Antony's death arrived at Rome, just as Marcus Tullius Cicero (Special Substitute of September 13th) entered upon his Consulate. He was the son of the great orator whom

Antony had caused to be proscribed and murdered, and Dio says it was remarked upon as an instance of Divine retribution that the news of Antony's end was received at Rome *in that part of THAT year* in which the son of Cicero was Consul! (Dio. H. R. Lib. LI. §§ 1-19). This record by Dio ties the death of Cleopatra and Antony to the *Consulate of M. Tullius Cicero*, and so to 31 B.C., and of course harmonizes with the concert of collateral testimony that Actium was fought the year before it, *i. e.*, in 32 B.C., and not in 31 B.C., as generally placed in the Tables. The fact is, all the years of the Cæsars are placed 1 year too far down the Scale in the accepted modern textbooks—because of the errors as to the date of Julius Cæsar's death, of the Stadium of Corœbus, and confusion as to the *Fastes Consulares*. But the students of the True Chronology are at last free from each of these errors, in that in these Studies all of the necessary corrections have been made. It is, therefore, with a sense of more perfect freedom than has been experienced by any former class of Biblical students that, in our next Study, No. Fourteen, we may move into the Times and Seasons of Rome, and pass the years which comprehend the Life of the Messiah in review!



# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series IV.

JULY, 1894.

No. 13.

## EDITORIALS.

### XIII.

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A Bakers' Dozen.

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Manasseh's Tribal Number.

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The National Number of Our Country.

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“It will prove itself in fact,” says Dr. Milo Mahan, “an almost ubiquitous number,” and verily we have found it so!

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It is both the number of Transgression and the number of Atonement, or what includes both, the number of *Sin*, and the *Sacrifice for Sin*.

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“Inconvenient as this number may appear, it will be found to cling with astonishing pertinacity, and with what some may call ‘an outrageous partiality,’ to several of the most important and numerous classes of historical facts, and to the most prominent

and best known of the sacred oracles." We find it to be related to the very Key of History.

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In fact, the number 13 may be taken in its deepest meaning, as closely akin to 31, which is emphatically the number of Deity,\* the *I.* and the *III.* being equally marked in both." Now, the 13th *triangular number*, or the number resulting from adding the first thirteen numbers together, is 91, itself  $7 \times 13$ , and the length of a "Solar Season" so near as  $\frac{1}{4}$  of 365 days may be expressed in whole numbers. Like the number 153 (which is  $9 \times 17$ , and itself the 17th triangular number, and always the first day of the sixth month in a leap year), the numbers 13, 31, 43, etc., are severally and mysteriously related to the more *occult* terms of Time; and while the Law of their employment in the Divine Scale of the Ages has by no means been as yet revealed, it is already apparent to such Chronologists as are studying the Times and Seasons, as they at last rectify themselves upon the true Scale (now surely in our hands), that it may soon be found and lead to still more notable results.

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As an example, setting forth the use of the Chronological factor **13**, let us take a special case, but one

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\* *i. e.*, the numerical value of the Hebrew word EL is 31, and the cube root ( $3.1413 +$ ) of 31, is the nearest *similar* expression to the famous "circummetric" value ( $\pi = 3.14159$ , etc.) in other words,  $\pi \times \pi \times \pi$  is 31, as to *whole numbers*, and that at a very remarkable approximation!

whose point may be tested practically, and in the very simplest manner: It is well known that this year, 1894 A.D., is a *Locust* year, and a remarkable one, in that both the 17-year locust (*cicada septendecim*) and the **13-Year Locust** (Periodical Cicada) have, true to their several periods, made their appearance together and according to scientific entomological prediction. With the 17-Year Locust, an insect indigenous and still peculiar to this Western Continent, we have nothing to do at present, save to remark that the brood, now devastating the Eastern States, is recorded as "Number XII." in the books of the Agricultural Department, and its expected appearance was announced in advance by special bulletin on May 5th. We are chiefly concerned with the 13-year species, known to the Eastern Continent in all ages and commonly called the Egyptian Locust.

"No other creature has so long a hiatus between its appearances, and none other is so regular in its habits. . . . The 13-year locusts made their appearance this year on time in the places where it was said they would come up . . . and several States have been peculiarly unlucky in having both varieties make their appearance within their borders at the same time. North Carolina, and Virginia are now being overrun with both the 17-year, and the 13-year locusts."

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Now  $17 \times 13 = 221$  years, and  $1894 - 221 = 1673$  A.D. in which year we may be scientifically sure, the *two* species were also at their combination feast; 17

$\times 17 = 289$ , and  $1894 - 289 = 1605$  A.D., in which year the American species must have held the feast alone, while as  $13 \times 13 = 169$ , and  $1894 - 169 = 1725$  A.D., the Egyptian Locust must then have been on duty!

Let us now determine whether this latter species could have been on duty in the Year of the Exodus! For on the accepted premises that its periods, are as regular as Chronology, and that *the insect is here this year*, 1894 A.D., which we know as 5892-3 A.M., it is manifest that the *interval* between it and the Year of the Exodus must be some perfect multiple of 13! By entirely independent calculations and premises we have already found the year of the Exodus to be 2513 A.M., and it is a matter of equally independent record that it was a locust year (Exod. x. 12-20). We now have a basis for positive calculation. The first Locust year on record was 2513-14 A.M.; the last on record is the present year 5892-3 A.M. Hence,

$$\begin{array}{r} 2513-14 \text{ A.M.} = \text{1st year of Locusts.} \\ + 3379 \\ \hline 5892-93 \text{ A.M.} = 3380\text{th year of Locusts.} \end{array}$$

But  $3380 = 260 \times 13!$  and the result becomes still more significant when analyzed to its prime factors, to wit:  $3380 = 2 \times 2 \times 5 \times 13 \times 13$ . Hence it is evident that the system of Chronology we are studying acquits itself with honor even when put to so crucial a test as this; and in so far as this sort of a test has the determining weight of a final authority, it is clear that any rival system must render a similar "tale of

thirteens," or have its chronological bricks condemned for want of straw!

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Furthermore, in the present volume, we have run across what may be termed the most remarkable date recorded in History, and by virtue of a scale which has not failed to compass even the exceptions of Chronology have been able to emplace it where alone it fits upon the Cycles. Now, the year in which it falls is 3837 A.M., which is a year I. upon the 142d Cycle\* of the Ancient Hebrews, and it also falls as early as possible (in view of the foregoing condition), in the 43d Cycle of  $365.242 \div 4 = 91.3105$  years. † Thus,  $42 \times 91.3105$  years = 3835.04 A.M. Hence, 3837 A.M., the year in question, falls as early as possible in the 43d "Season of Years" after Creation. But it was the 43d Sabbatic Year after the Exile—the 151st year of the "Era of the Greeks," or the Seleucidæ, according to the record.

Now, it was upon Sabbath, as specified, the 13th day of its XII. Sacred month, which was the month of Adar, that Judas Maccabeus won his famous victory over Nicanor, which has been celebrated  $137 \times 15 = 2055$  times since, for our current year, 5892 A.M., is likewise a year I. on the Ancient Cycle.

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This date, which we have termed the Key of History, and fully discussed in the present Study, is

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\*  $142 = 2 \times 71$ ; 71 being the *Dove* in Hebrew, and  $5 \times 71$  being 355, or the Hebrew word *Shanah* (the Lunar year,  $355 \div 113 = 3.14159$ , etc.

† A "Season of Years," so to speak.

without a parallel upon the Scroll of Time,\* and we are anxious for our fellow students to perceive its full import, in that it enables us to verify all our work, and place its measure before those who would test it for themselves. One of the strangest circumstances, connected with this date, is the providential manner in which its secret has been kept. Though it has lain upon the very surface of History for some 2055 years, nevertheless, no former Chronologist has called attention to the uniqueness of its record, nor dreamed of the finality of the conditions wherewith it enables us to measure All Past Time.

In the domain of Chronology this discovery is equivalent to the finding and translation of the Rosetta Stone, whereby the Hieroglyphics of Egypt, were interpreted. For the specification of the week day (the Sabbath) upon which the 13th of Adar fell in the 151st year of the "Era of the Greeks" (Seleucidæ) places the record as it were, *in the three languages of Time* (WEEK, MONTH and YEAR!) and from the concert of the testimony there is no appeal.

That the record also specifies the year as Sabbatic, is, of course, of incalculable additional value, as it harmonizes all the Prophetic measures of the Holy Writ, and fixes the emplacement of Gabriel's Scale of "Seventy Weeks" beyond any further dispute!

The record also settles another question which has frequently been raised, as to the Sacred Year of the

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\*Of course we refer here to Ancient and Classic Times—  
B.C. times.

Hebrews. That Nisan was the I. month of their Ecclesiastical Year, from the times of Moses unto the present day, is proved from the specification (II. Mac. xv. 36) that Adar was the XII. month, as it still is, while the fact of the Civil calendar, displaced by six months, so as to fetch about the "revolution of the common year" to Autumn, is equally a matter of unbroken testimony down to the present time. It was from this Civil calendar, for the sacred purposes of the Sanctuary and its types, that Moses changed the reckoning. But that the enumeration of the years of the genealogies for purely secular purposes, was continued without break upon the Original Autumnal Scale is voiced upon every page of Our Own History.

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The discovery of this special Key of History was the natural result of the system we have pursued on the log-book method—nor do we believe we would have perceived its bearing had we followed any other. It was not until we had pursued this analysis for 3837 years, with quite sufficient demonstration of its truth all along the journey, that we arrived at the date in question, and in due order. Our first impression, upon turning to the calendar to determine its week day, was a surprise, which occasioned us no small concern. We were then codifying the *First* Book of Maccabees, and had not yet taken up the critical reading of the *Second* Book. To find that the 13th of Adar (151 Seleucidæ, which we were forced to place against 3837 A.M.) was a

*Sabbath!* and a Day of Battle! strained our faith in this Chronology to its utmost! and set us anxiously to re-reading the whole Book. We had not until this *re-perusal* perceived the full force of the DECREE recorded in the 41st verse of its chapter ii., whereby such an exceptional result was thereafter no longer a surprise, so with renewed confidence we then returned to the analysis and completed it, finding on record numerous other instances of Sabbath Day battles, to complete our satisfaction.

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Now, the *Second* Book of Maccabees is a mere review of the block of 16 years, with which the First Book opens, for the latter covers 41 years in all, so that our subsequent study of the Second Book was chiefly aimed at a mere verification of the dates already established by the analysis of the First. We pursued it mainly as to its years and months, reading both books together, and gathering such additional facts of history as it contained.

Finding the agreement to be accurate, we then continued our analysis of Time, until this current study was submitted to us in "galleys" by the printer. It was only during the reading of the proof thereof that our perception of the particular importance of this date increased, and we thereupon set ourselves to re-read the Maccabees, both books, with the conviction that the 13th of Adar ought not only to result as a Sabbath, by virtue of the calendar, and be authorized as an exception by the decree recorded in the First Book, but that there ought to be some



specific record, *as such*, that it was a Sabbath! With our mind thus fixed for this *detective* work, we stopped all printing, and returned to the Books of the Maccabees, re-reading them again as carefully as possible; and it was then only, and only at the termination of the task, that we found the proof and our own reward in the very last chapter of the Second Book, which is itself the last book of the Apocrypha!

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The full force of II. Mac. xv. is lost if the specific record that Judas' victory of the 13th of Adar was won upon a Sabbath day, is not perceived. Its verse 1 shows that Nicanor "resolved" "to set upon them on the Sabbath day," "without any danger." Verse 2 shows that his Jewish allies opposed him upon this very ground. Verse 3 records his impious answer, and verse 4 their own reply. In verse 5 it is recorded that Nicanor issued the fatal order in spite of all advice, and set his plan in full operation. But it is also recorded, per anticipation, that it failed; for that it was not "without any danger" unto him, and those of them that followed him, the incidents related in the succeeding verses show!

His object was to obtain a monumental victory (verse 6) upon this very day (a Sabbath), in that it was blasphemously undertaken even after the angry controversy as to the specific day of the week in question, and in open defiance of its Sanctity.

Verse 24 shows, with additional testimony, that the blasphemy was intentional, and verse 25 that it was persisted in. The rest of the chapter describes

his failure, for his effort ended in a monumental warning unto all concerned!

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These things being so, and all being matters of explicit *record*, we are thus placed in the possession of a date of unparalleled importance and are justified in terming it the veritable "Key of History," for by means of it we can tie the week day to a specific day of the Hebrew month Adar, 2055 years ago, or long before the Christian Era.\* And there is no other similar record, so far as we know, upon the Scroll of Time, until we come far down into the Christian Era.

The beauty of all this is that it exactly fits the Calendar upon which we have been threading History in these Studies, and shows us plainly that it is correct, for until another system is evolved which swallows up our own measure by accomplishing the very same result, and includes all of the collateral harmonies which we have found our own to compass, it is above the reach of fatal criticism. The fact is, the production of another such system seems to be well nigh impossible, in that by doing the same it would perforce coincide with the true Scale of Time, and have to be one and the same therewith.

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But the satisfaction wherewith we can contemplate this wonderful result and consummation of our

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\* 151 Seleucidæ = 162 B.C., 2206 Seleucidæ = 1894 A.D. (see Nautical Almanac, 1894 A.D.). Now, from a date in 162 B.C. to the corresponding date in 1 A.D. is 162 years, and from that date in 1 A.D. to the corresponding date in 1894 A.D. is 1893 years. Hence,  $162 + 1893 = 2055$ . But  $2206 - 151 = 2055$  Q. E. D.

efforts is burdened by the anxiety we feel to have its import known at once. We no longer live in days whose margin in the future is sufficient to contemplate a posthumous recognition of good work with any degree of pleasure. There was a day, when Time was young, wherein a laborer could feel, if he was right, that he was working for posterity at least, and that the benefits of his work would find their recognition in succeeding generations. But the very nature of our own discoveries cuts off all such anticipation! It is in "this generation" that the value must be seen if the benefit *is to accrue to anybody!* For as the results demonstrate that we are living in the final generation of the Age that now is, *i. e.*, of the Gospel Age, the warnings of these Studies must be accepted by it without delay, or be neglected at an irreparable loss to all concerned and chiefly to itself; for the readers of these Studies *have* accepted the benefit and have heeded its implied warning while the vast majority of this generation has rejected it, and that without any examination.

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And we chiefly wonder at the rejection it has encountered at the hands of those who are otherwise explicit in their agreement that some change is now at hand, and from those who, styling themselves Christians, have yet sought to muzzle knowledge in spite of its predicted increase. That our own conclusions overturn the crude library of the accepted Chronology is granted, but the latter has no seal of real authority, nor can its advocates agree, even in

pairs, upon any of its recognized conditions. Nevertheless they have agreed to stand out against truth itself in so far as they have turned their back in silence on our work, or openly condemned it without any adequate argument in rebuttal.

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Take for instance the following review of Study No. Eleven clipped from the columns of a no less, so-called, standard journal than the *New York Observer* (June 14, 1894):

“OUR RACE. Its Origin and its Destiny. This is the quarterly part of a ‘a serial devoted to the study of the Saxon Riddle.’ The editor is C. A. L. TOTTEN, of New Haven. The title of this particular part of the series is ‘The Truth of History. Facts of Gold.’ *So far as we can see,\** the book is a hotch-potch of error and delusion, mingling the words of Scripture with an immense mass of wild conjecture and foolish imagination. To identify our race with the lost ten tribes and to believe that great truths of theology are expressed in the site and measurements of the great pyramid of Ghizeh, what is this but moon-struck madness? Yet there are good people who think that they are serving their generation by denying themselves in order to aid in circulating a literature which sets forth such blatant nonsense. New Haven: The Our Race Publishing Co.”

Now what is such *observation* as this good for, seeing that the Study in question is a purely Historical one, and does not even touch upon the topics thus held up to ridicule? Yet what if it did touch upon them, if with argument and fact it is unanswered and with

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\* Italics ours, as an index of the *Observer's* power of sight! Alas, how the self-chosen misnomers of the press judge us in these days Laodicean, and how much we need to heed the counsel of the Saviour, and buy *Eye-salve!*

unanswerable logic silenced in fair fight? Such journalism as the foregoing is a sorrow on our generation, and it needs no morrow to pronounce it bad; the dust upon the feet of Nebuchadnezzar's image is too good to waste upon it, for as there is God of Truth, we firmly believe that future editions of this very Series of Studies will be made out of paper pulp containing the effete files of such an unjust sheet! As for ourselves we can afford to wait, for our vindication has begun; but the *Observer* cannot afford delay, in that the Crisis is already here. (Rev. iii. 18).

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But we also have Advent friends, so called, who deal with us even more harshly in that *they* are squarely voiced for fair play and for facts, and yet ignore them both. Now we are somewhat taught in battle ourselves and had been but half taught did we fail to know when victory was perched upon our banner. We have not entered this conflict with a fiction on our crest nor is the policy of silence very potent as against proofs adduced. The majority of these sheets are straining a very few texts out of all vitality in their vain endeavor to support some private line of interpretation while the scythe of Truth swerves not to right or left to take it in its swath. For, if it is in the way, it will be gathered and garnered, and as we do not find ourselves much out of touch with what, in the main, they preach, we fail to understand the attitude of those who so completely ignore the Facts that form a part of the broad harvest, and in whose elucidation we would welcome their more genial com-

panionship and advice. And their audiences? Well, we are reaching some of them in spite of editorial silence, and the facts that are about to swell the measure of our demonstration will recruit such of the rest as are in real concern to know the truth, and can recognize it at a glance. Now what is their controversy with us? We believe the Bible as written and for the purpose written; we read in it the promise of the restitution of all things; and we look for the end of this Age, only, and the beginning of the Millennial Age into which it will shortly pass as was foreseen of old. We find no conditions in the promise made to Abraham, and do not believe that the plan of the ages will have been compassed by the selection of but 144,000 out of them.

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If the Sabbath was made for man, then 1000 times more was the Sabbatic Thousand Years ordained for him; and while the 144,000 is a fact, it is but an earnest of a vaster harvest which has but little part in the philosophy of the final cataclysm they would have take place to-morrow as a prelude to eternal ages. The latter will begin on time, and without fail, but cannot precede the rule of Christ on earth, and to rule implies a realm! That Israel must return to Palestine, and this in close confederation with Judah is the testimony of fully seven-eighths of the Scriptures, and as we know the Jews, we have concerned ourselves somewhat successfully to identify those whom they must seek—unless the Scriptures may be broken. And as to Chronology, seeing it was

an essential to any further good work in these premises, we have conned it from new premises, in that they were sought out at the fountain head of the ancient authorities themselves, rather than harmonized in vain out of the accepted modern text-books. Now that our Studies have resulted in many strange discoveries, we admit, but that they are the inevitable conclusions of square testimony amply cited we maintain, and that they put life and pleasure into the study of God's Word we know both from our own experience and that of numbers who have shared the examination with us. Shall we desist because, forsooth, our work disturbs the dust upon the false premises of hoary error? God forbid! Or shall we ask permission of such as are fettered, ere we exercise the free use of our own parts which are not? Let man himself forbid this in the capacity of his Maker's image!

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But a truce, once more, to what are wasted words with those who tie themselves unto conditions which cannot bear investigation! Like Paul, we were ourselves born free, and owe no man the price of liberty to search all things and hold fast to what we find is clinched to truth alone. And we disavow that we are dictating Truth to our neighbors; we are merely testing it for ourselves, and describing its quality to them. If the description is unsatisfactory there is no occasion to accept the invitation to the feast, but it is only common courtesy to pass the dish unto one's neighbor who, perchance, is hungry, or to warn the unwary with an analysis of its contents. Once more then, we conjure

the Advent Press to give these topics room within their columns, and either to endorse them or to show reasons why they are beyond the pale of truth. They owe it to themselves, and to those whom they are teaching, to take up the *pros* and *cons* of this great theme, and may God bless them with an energy proportionate to their past hesitation, and a harvest overflowing with what they garner thereon by searching the Scriptures!

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We trust our friends will not lose sight of our main purpose as expressed in the several Studies now issuing. It is absolutely necessary, at this juncture, to set History right upon a rigid Scale of Time; and this must be so done, in log-book style, as to furnish a continuous chain whereby to measure Prophecy. We are now approaching the very Focus of History, and the results of our labor and of the patience of our friends will soon be made apparent. Of course much of this Chronologico-Historical matter is dry reading, and no little of the purely Chronological argument and calculation hard to follow, yet all of it is absolutely necessary, and unless we finish the girdle inch by inch the Buckle will be made in vain! To omit a single link would ruin the whole chain and there is now too much at stake to risk any omission that will serve to prove our case. We are endeavoring to settle every matter of dispute upon the spot, and to furnish our readers with a measure upon which they may rely, and to which they can refer with confidence. For instance with the present Study, we close the 3d (or Grecian) Book of the Times of the



Gentiles, and thus have placed the straight record of nearly 747 years of the Olympiads in the hands of our fellow workers! They will search the libraries in vain for any similar compilation, and in fact are rendered independent of the libraries and of the errors they perpetuate.

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Meanwhile the facts accumulate about us and crowd all further warning out of the journalistic columns, which are surfeited with headlines breeding sympathetic anarchy amid the multitudes of those whom enforced idleness has now made ripe for any effort at amelioration of their lot, and whose disordered judgment is the direct result of that supine policy of condemnation which but yesterday was occupied against all who were over-anxious at the crisis which they saw approaching. Verily, these be perilous times, yet worse are now ahead of us, in that we are already in the Revolution, and the whirlwind has but just begun. Hence, the forthcoming of such proof as now appears that we were right in yesterday's judgment is of but little consequence unto the world at large, which is too much occupied with facts to study deeply into their remote predictions and forebodings.

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We are very much crippled for want of means to go ahead. The working Fund will be practically exhausted in issuing the current Series, and unless our friends are especially active in securing new subscribers for the back numbers we shall soon be in a desperate state. In making this appeal we are sat-

fied that we cannot be misunderstood. Our readers now have a baker's dozen of these Studies in their hands, and are able to judge for themselves as to their value, and as to the responsibility that rests upon us all to prosecute this matter to a finish. Personally we are only nerved to still greater determination to go on, and this in proportion as the difficulties increase. The times are ill about us, and, as the measure of disaster fills, of course the burden becomes heavier upon those few who are fairly enlisted on the side of truth. Now as the final issue cannot be doubtful, and as the crisis nears on every side, our efforts should be doubled, and our sacrifices put to the utmost strain. No class of students have been so favored as we have been with light upon Biblical truth. The victory should be made complete, and its resource set well beyond any risk of want. A year ago, although our prospects were by no means sure, as one is wont to reckon upon worldly prospects, we resigned a sword that was well handled and assured us what was more than an equivalent to \$3,000 per annum in civil life; that, as a literal fact is, therefore, and henceforth our own *yearly subscription* to this work. Now we do not ask anyone else to make a similar subscription, but we do expect those who have examined the work, and who must therefore be satisfied as to its intrinsic value, to make some special and individual sacrifice in these premises. This work cannot possibly go on without donations to the cause, and we ask God to bless his servants who have helped it in the past, and even more for their

prayers than for their opportune and always timely pecuniary help.

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Our actual subscription list is not adequate to pay the printing bill. At present only about 300 of our correspondents have even responded to the call issued in Study No. Twelve for the regular subscriptions which are both due and necessary if we are to go on. Even if paid in at once the total subscription list ( $888 \times 2 = \$1776$ ) would not begin to cover our minimum expenses! and yet without at least this moderate sum in sight it is manifestly useless to incur the additional expenses which will be involved in sending further manuscript to the printer. We therefore, conjure those who by virtue of receiving a copy of this particular Study, are thus notified that their own names are entered (to whatsoever degree their remittance may have called for) to renew their efforts to increase our circulation. We must have at least 2,520 *bona fide* names as subscribers, or its equivalent in Help, in order to survive from year to year, and the time has come when our friends should go into the Byways of life and recruit it. The command is to “*compel* them to come in”—why should not this be taken literally? It is practically useless to appeal to the “Laodicæans,” for they “have need of nothing”—so they say—being rich in their own conceit and considering our conclusions to be but “blatant nonsense!” As it is a waste of time to work among them, and as the parable of the Lord (Luke xiv. 23) must have a meaning, there certainly are enough in

the Hedges of Life to fill up our tables! Let us therefore seek our guests among those only who are really hungry after truth! We have facts enough to fill them full and if the invitation is a sweeping one—a challenge as it were to eat us out of house and home—we warrant they will come, and come to stay!

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In the meantime, one thing is sure, if we fail to compass the end we have set out to accomplish, the failure must be a cause of triumph to the many enemies who are now leagued against us. The fearless attitude of this effort, and its overwhelming array of facts and arguments, has merely served to unite against us all those whose personal interpretations have, in concert, brought the Word of God into such disrepute as modern exegesis demonstrates it is, and we only need to stand by our position a while longer in order to secure the results of this long period of sacrifice, and rout these false schools in a body! Of course, it is a desperate fight, and yet the only odds against us, humanly speaking, and we are only responsible humanly, are the pecuniary ones. As our plan of battle, therefore is sound, its key positions all occupied, and the opposing hosts already silenced, the critical moment has at last arrived; let us bring up the full reserve of energy, and concentrate our forces on the Times and Seasons of Augustus and Tiberius Cæsar that no former body of students have been able to untangle. A commander-in-chief may be supposed to know when the day is won, and with all our forces ready for

assault, we proclaim that the Battle of Chronology is ours, and that with it secured the History of Our Race is fully vindicated, and its King must be accepted soon by all other Races upon Earth.

From the vantage ground thus appropriately gained in this present Study (of nationally significant No. Thirteen), all the Times and Seasons of the First Advent are at last in sight! Our Crusade has been a long one, even through "a great and terrible wilderness," but it has been homewards, and the whole panorama of Palestine is now stretched out before us as it never was to any previous group of Students. If, therefore, we are to go in and possess it, according to the type, surely the manna must not fail until we have eaten of the old corn of the Land! (Study No. Eight, page 115).

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Several correspondents write that they have placed sets of these Studies in their local Public Libraries, with valuable results, an immediate increase of interest springing up in the community, and the books being in constant use. They ask us to advise others to make the same effort. We are satisfied that the suggestion is a good one, and that seed thus sown will bear much fruit. Every Public Librarian should be willing to procure a cloth-bound set, as a mere matter of reference, and we ask our friends to make a special effort in this particular direction.

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Though it is now a long time before New Year's Day, we wish to announce well in advance, and this

particularly before the Christmas season of presents arrives, that we have invented a very attractive and useful combination which our printers are now realizing to our perfect satisfaction. It is the outfit of an instructive Game for the Young Folks, called "Opportunity," and is, at the same time, a perfect Calendar for their elders. The calculations are all made for 1895 A.D., and when published will result in An Ideal Calendar for that Year. It is a thing that will be of practical value every day of the year, *even if left in the box*; while its occasional employment as a Game will afford no end of real amusement, combined with *valuable instruction*, around the sitting-room table.

Although it was beyond our own means to incur any of the expenses involved in its manufacture (in that we have devoted them to the Our Race Work), we shall derive some pecuniary benefit towards the same end from its sale, and we trust such of our friends as have any use for a Calendar, or desire to make its use familiar in a pleasant way to the younger generation, will send in their orders (50 cents each) for the Game of "Opportunity," in full time to enable the manufacturers to estimate the probable demand. Such copies as are ordered through us, will be mailed in advance of the regular Christmas issue, and so soon as the patent papers, now pending, have been properly secured.

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The receipt of this book indicates that your name has been placed upon the IV. Series List, as per

your advice to us; we take this means of acknowledging your letter as we simply cannot attend to the details of even business correspondence and have any time left to prosecute the main ends, which are of common interest. As the details of our undertaking increase, and as the time and means decrease, we expect more and more leniency to be extended to us as a mere matter of assistance in the burdensome premises that hedge us in.

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It may have been noticed, that in the current studies we have discontinued the Chronology of the Irish and Scottish line of Kings. It is our hope to make this and collateral topics the subject of some future special study. Our chief desire at present is to compass the arrangement of the central facts of history as a basis for prosecuting the study of the Prophecies, as such, and we need as much space as possible therefor.

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### SPECIAL NOTICES.

STUDY NUMBER ONE, SPECIAL EDITION.

To facilitate the spread of the fundamental truth we are advocating in these Studies, we now offer our Regular Subscribers a *Special Edition of Study Number One*, "*Lost Israel Found*," at the very moderate price of 25 cents a copy, post paid to any address in the United States and Canada, and at 30 cents per copy if sent abroad. As the time has now arrived to proclaim this truth of our identity with Lost Israel, with the utmost energy, we trust our friends will speedily and gen-

erously avail themselves of this opportunity in the spirit that we make it. In the evil days ahead of all mankind there is no truth that will meet with more ready acceptance at the hands of all concerned, nor another that will more solidly prepare the way for all that follows in its train. To spread this particular study far and wide will assist our cause, and do much to overcome the unreasonable condemnation it has incurred at the hands of prejudiced and unjust critics. Please send us heavy orders, and place the Study where it will do the most good; start some as circulators, place others in the Public Libraries, and send some to the poor. There can be no further doubt that the Crisis is upon us, and the sooner the Anglo-Saxon Race is awakened to the true facts, as to their Origin and Destiny, the sooner we shall be in a condition to do our destined part in the trying times which are at hand. Our land is full of Lawlessness and Anarchy, and its law-abiding citizens are groping around for a rudder to their faith. This Study will certainly supply it, it gives a broad and comprehensive summary of the very Romance of Jehovah, and will infuse fresh hope into our national life. It devolves chiefly upon us, who *know* that we are right, to set our brethren so!

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#### THE LAMP OF LIFE.

Our good friend and brother, Dr. B. O. Kinnear, has become an Editor, and solicits whatsoever of your bounty there may be to spare. In his announcement of his new magazine, "The Lamp of



Life, and Signs of the Coming Kingdom," he states that his object is to throw light on subjects which are puzzling Bible Students, and that the leading subjects will involve Scriptural Search. Send for a prospectus, or better, 10 cents for a sample number, to Dr. B. O. Kinnear, 101 W. 74th street, New York City. The annual subscription is one dollar.

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#### ANOTHER WORKER.

It is impossible to realize how many workers are springing up in the vineyard in these closing moments of the Dispensation, and almost vain is the attempt to bulletin the authors and the titles of their works; but, among the many, we refer to "The Everlasting Covenant," by Henry Clay, of Philadelphia. It is the first *brochure* of a 10-cent Series, to be devoted to specific Biblical Investigation, along somewhat novel lines. Mr. Clay, who is one of our own Correspondents, and is somewhat prominently connected with the movement looking towards an International "End of the Century" Prayer Meeting at Jerusalem, has sent to us on sale a few copies of "The Everlasting Covenant," and will send others of the Dime Series as they are issued. In remitting please send 11 cents to cover postage.

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#### VALUABLE BOOKS OF REFERENCE.

There are several books that we have found to be invaluable for reference, they are cited in our catalogue and we request those who have secured them to keep them at hand, both in verifying our own

work, and in fortifying their own judgment in the premises. Chief among these at present are "The Approaching End of the Age," by H. Grattan Guinness, and "New Light from the Old Eclipses," by Wm. M. Page. These are standard works, and we go with them in friendly search for Light, for even where we sometimes disagree with their conclusions, we are quite as often glad to feel the comfort of their companionship, and in view of the importance of the Books of the Maccabees, in the light of the Key of History, we would also state that the best edition of the Apocryphal Books we know of is that published by the London Society for Promoting Christian Knowledge. It is copiously annotated, and was the edition we employed in making the solution set forth herein.\*

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#### CLUB RATES.

"THE BANNER OF ISRAEL," "THE COVENANT PEOPLE,"  
AND "OUR RACE NEWS-LEAFLET."

The English Monthly Magazine, devoted to Anglo-Israel topics, known as the "Messenger," and edited by "Oxonian," has been purchased by the "British Israel Association." It begins its new career as their special organ, under the same able editorial management, but under a new title, "The Covenant People." No. 1, Vol. I. was issued in July, and we have received a few sample copies. The subscription price is 7 shillings (\$1.75) per annum, and will

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\* For full titles, prices, etc., see Our Race Extra for the III. Series, 1893.

be received here. "The Banner of Israel," an English weekly, but most conveniently sent to subscribers beyond Great Britain in bound "monthly parts," continues to hold its own under the supervision of "Philo-Israel." Its subscription price is also 7 shillings (\$1.75), which may likewise be sent to us.\* These two journals are well worthy of your patronage, and all who can afford the outlay should secure them. They collect Our Race items of news from all over the Empire of Ephraim, under the pen of many able contributors, and are devoted exclusively to the Anglo-Israel Topics. As a combination, and to introduce them more widely among Manasseh's people, we offer them for one year, together with the 1st Set (13 numbers) of the Our Race News Leaflet, and the Current set of News Leaflets (1894 A.D.) as issued, for \$5.00; or for the same amount will send the "Banner" and "Covenant Nation," and either of the Our Race Series (4 vols.) to any American address.

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**"ALL PAST TIME."**

(Revised Edition, in press; price \$1.00 post-paid.)

We have received, just in time to add as a post-script among these notices, a letter from Professor

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\* We have adopted a new rule as to this class of subscriptions. Our former plan of obtaining these foreign journals in bulk and remailing them involved customs duties and double postage, besides loss of valuable time. Henceforth we shall forward all subscriptions direct to England, acting only as agents; this reduces the American subscription price, and benefits all concerned.

Dimbleby, announcing that his long delayed revision has gone to press, much enlarged, and a shipment will soon be made to us (as soon as the publication is effected). We quote the following from his letter:

“LONDON, June 28, 1894.

“PROF. C. A. L. TOTTEN: *Dear Sir*, The pages of my revised edition of ‘All Past Time’ are now complete and my printer starts printing them. . . .

“The books will contain a great deal of new material. An unbaked clay tablet has been found amongst a lot of others at the British Museum, recently brought from Babylonia. The tablet gives a list of all the Kings of Babylon in dynasties. The first dynasty comprised eleven kings, who reigned 294 years. Sumu-abi was the first king and reigned 15 years. The number of years reigned by each king enables us to give the year when they began. Sumu-abi began in 1772 A.M. This is remarkable as it was just after the Confusion of Tongues. It agrees with the 1903 years’ records of eclipses, starting from the commencement of the kingdom, which the priests showed to Alexander the Great in 3672, the year he conquered Babylon. The translation of the tablet, which ends with Nabonidus in 3466½, was made by Mr. Theo. G. Pincher, cuneiform reader at the Museum. It seems that Belshazzar reigned for his father, Nabandas, being the second in the kingdom. Thus he promised Daniel that he should be a “third.” See Dan. v. 7, 16 and 29.

“Sumu-abi was probably a son of Nimrod, who would at that time be 92, if alive.

“I have given in ‘All Past Time,’ the reigns of Kings of Babylon, Assyria, Egypt, Persia, Roman Emperors, Kings of Judah and of Israel, all A.M. years. These form a line of time themselves, particularly as we are getting records of the early times of the first six royal cities and then those of Babylonia and Assyria.

“Yours very respectfully,

“J. B. DIMBLEBY.”

It should need no special recommendation from us to induce our subscribers to secure copies of this valuable compilation, and compendium of Chronology. We, personally, owe to Professor Dimbleby the original impulse that led us to undertake the critical study of Biblical Chronology. The stray copy of his first edition that fell in our way guaranteed the hope that at last a systematic basis was discovered whereupon the History of Our Race might be hopefully undertaken. In the course of the independent work we have done in these premises, we have frequently used individual judgment, and arrived at very different results from that obtained by our preceptor,\* but in the main we are in unison upon all the crucial dates of History whereby the line of “All Past

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\*That is, we use the very same line of A.M. years, with the same respective calendars (all as discovered by Professor Dimbleby), but do not always assign the same years that he does to the same historical events, for the reason that we believe we ourselves have discovered and cited cause to place the events on which we disagree where we have. Note, however, that the sum total and the calendars remain the same, and that on both his arrangement of the filling in, and on our own, the end draws near.

Time " is made scientific. The disagreements do not affect the system, nor the age of man upon the Years of the Genealogies. For instance, Professor Dimbleby's date for the Nativity (3996 A.M.) is the same as ours but as he holds to the generally received  $3\frac{1}{2}$ -year ministry of the Saviour, while we are demonstrating it to have been but 1 year long, with an avocation of but 62 weeks, we differ as to the details of the years involved, and as to how they were occupied. But all this is without prejudice to the absolute duration of the line of time, and in perfect fellowship as companion searchers after Truth. We shall be glad to have his volume in the hands of all our friends and to leave the special solution of such matters to them. Send in your orders early, as they will be filled according to date of receipt, and we shall remain as soon as our consignment arrives, which we suppose will be towards the end of August.

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#### POSTSCRIPTS.

§ Leaflet No. XIV. has not yet gone to press.

§ In sending us notes, memoranda, queries, clippings, subscriptions, orders, and in fact any kind of encouragement, our friends must exercise the utmost grace and patience as to acknowledgments from us. We reiterate this because, as our burden of undertaking increases, our margin of time diminishes, and all the *Chronology!* there is left in it has to be devoted to the real work in hand. We are in the hot of the fight, and have about as little time to say even "thank you," as we would have "at the front," on a

battle field, at the crisis, for ammunition sent up. We want all sorts of ammunition and reinforcement, and will use it if it is sent to us. The sound of the guns will reach you sooner or later. Let this be our reply until the battle is won.

§ Inventory of rat-eaten copies (see Study No. Twelve, page 299). On hand: 20 No. Three; 50 No. Four; 37 No. Five; 10 No. Six; 15 No. Seven. N. B.—*No* Nos. One, Two, Eight, Nine, Ten, Eleven or Twelve left.

§ We have received another new invoice of Collateral Works, so that our Inventory of Books on Hand is now quite full, and we can send the bulk of an early order by return mail. Any books omitted are out of stock, but the order lives until we obtain them.

§ Please note the new department in this Study, to wit: the commencement of an "Our Race Library." We begin it with the reprint of a pamphlet long out of press, "Dan, the Pioneer of Israel." We do not intend to edit these "out of prints," nor to include them all, but shall fill up our shortage of space by a fair selection, according to circumstances, and in some cases with annotation. This new feature will form a valuable addition to our stock of arguments, and in the long run supply Manasseh with the works that Ephraim has used up. We also intend to issue these Works in separate covers, so as to facilitate the immediate spread of Truth, and eventually be in a position to collect its gems into an independent series. The price of "Dan, the Pioneer of Israel," in separate covers, is 20 cents.

*“Provide neither gold, nor silver, nor brass [copper] in your purses \* \* \* for the workman is worthy of his meat.”*

*Matt. x. 9, 10.*



**THE OUR RACE LIBRARY.**

I.



**DAN,  
THE PIONEER OF ISRAEL.**



**BY COLONEL J. C. GAWLER.**

THE OLD WOOD LANE

WALL

THE FOUNTAIN OF HELEN

THE FOUNTAIN OF HELEN

DAN,  
THE PIONEER OF ISRAEL.

HIS EARLY ENTERPRISE,  
HIS SETTLEMENTS, AND CONNECTION WITH  
THE SCYTHIANS.

With an Appendix:

WHY DAN WAS NOT SEALED AMONG  
THE 144,000.

(REV. VII.)

WHAT THE SCYTHIANS SAID TO HERODOTUS.

BY  
COLONEL J. C. GAWLER,

*Keeper of the Crown Jewels.*

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## P R E F A C E.

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IN the following chapters I have traced but a mere outline. To have brought forward all the evidence that might be adduced, would have occupied volumes. I trust there is sufficient in these pages to induce others to study for themselves; but of one thing I feel assured, *The British Empire stands or falls with the Anglo-Israel theory*, because,

1. From a *strategical* point of view, in the approaching crisis (on the dissolution of the Turkish Empire), which may take place within a year or two, but may extend over the next twenty years, *the Power that gains Syria will control the British Empire.*

2. From a *Scriptural* point of view, if we, *not being Israel*, lay hold on Syria, we shall be very soon cleared out of it again. Compare also Jer. xxx. 11.

This question, which statesmen have dreaded, is called "The Eastern Question," but in Bible language "The Controversy of Zion" (Isa. xxxiv. 8), or, *who is to succeed to the country promised by God to Abraham?* (Isa. lxiii. 4).

J. C. GAWLER.

Tower of London, Dec., 1879.

## INTRODUCTION.

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We are persuaded to reprint this valuable little brochure, for several reasons. It has long been out of print, but ought not to be suffered to remain so. The demand for it upon this side of the Atlantic has been persistent ever since we commenced to handle a Collateral List. Its author was one of the early pioneers in the awakening of Our Race to its lofty Origin and Destiny, and, as the Keeper of Judah's Crown Treasures in London's very Keep, was, himself, a Tower of Strength in days when men in high position were rarely bold enough even to investigate, let alone avow their actual acceptance of, the Truths of Our Identity. There are several other works of similar value which deserve resurrection, and a permanent place in the Our Race Library; and it may be that some of these old mines of Identity Lore may be advantageously reopened, at least for our benefit who have never profited from their research. At any rate, Col. Gawler's Study is an excellent Pioneer in such an undertaking, and we employ the last copy on record, so far as we can determine, in the effort.

C. A. L. TOTTEN.

July 13th, 1894.

# DAN, THE PIONEER OF ISRAEL.

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## CHAPTER I.

Dan, the name—History of Dan gathered from the Bible—Intimacy with the Phœnicians—Israelitish and Phœnician enterprise—Prefix Don, or Dan.

THE Tribe of Dan, by its enterprise and vigor, has made itself one of the most conspicuous branches of Jacob's family. Its ancestor was the son of one of the concubines, and was the first-born of Rachel's household. "God hath *judged* me," said Rachel, and she called his name "*Dan*," which means to *judge*, to *rule*; and this word, perhaps on that occasion first started as a surname, has been perpetuated as a title in the Gothic, Anglo-Saxon, and English. In these languages *Din*, *Dun*, *Don*, and *Dan*, signify *ruler*, *master*. The expression is repeatedly used by Shakespeare, Spenser, Chaucer, Prior, and others. The Spanish, too, from close contact for ages with the Hebrew, has engrafted it in their title of *Don*; it is in use in our universities to designate a professor or university official.\*

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\* At a conference in Bayswater, in 1875, one of the opposition speakers took exception to these remarks. He believed that the university and Spanish *Don* was derived from the Latin *Dominus*; and, as for *Dun*, in Scotch it meant *a hill*. I had not an opportunity of replying, but the objector seemed not to know how thoroughly he was confirming what had been

How often do we see in the Bible that the name of an individual foreshadows the character and career. Dan's name given by Rachel implies authority and vigour, and Jacob, when bestowing his blessings (Gen. xlix. 16), repeats and confirms it: "Dan shall *judge* his people," said the venerable patriarch, and proceeded to name other characteristics implying great wisdom and astuteness. The serpent is the Scripture symbol of wisdom (Gen. iii. 1; Matt. x. 16): in dealing with foes his plans would be laid with wisdom and secrecy, and his action would be unlooked for and rapid.

"I have waited for Thy salvation, O Lord," is the ejaculation of Jacob as he concludes his blessing to Dan. What was in the patriarch's mind? Did a vision of Dan's future career pass in review before him? Did he see the pioneers of Israel by land and sea carrying on their enterprise and explorations, trading among the Grecian Islands into the Black Sea, up the various rivers, crossing Asia Minor, exploring Europe, scouring the Mediterranean, on into

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asserted. He did not seem to reflect that Rome, who was not even an infant in arms, when Rachel said, "God hath judged me," must have coined her *Dominus* and *damno* from the Hebrew or Phœnician. And, as regards *Dun*; Don likewise, in the Gothic, means *hill* as well as *master*, and in this double signification they merely resemble the word *eminence*, which in Ireland especially is used as a title. *Dun* and *Don* therefore being identical, how come they to mean a *hill*, and yet often to be the name of a *river*, unless it be for the same reason that another form of the name was once also imposed on a *town*—viz: "After the name of Dan their father?" (Judges xviii. 29).



the broad Atlantic, meeting the overland parties at the Baltic, settling in Denmark, and making a secret secure little hiding-place and sanctuary for centuries in Ireland, and other settlements in England and Scotland? And did the patriarch still see this Tribe in the van leading back to the Land of Promise, to take up their first place, the most Northerly, in the day when the Lord shall beat off "from the channel of the river to the river of Egypt?" in that day when the Lord shall "bind up the breach of His people, and heal the stroke of their wound."

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Shortly after the Israelites left Egypt, the Tribe of Dan numbered of fighting men alone, "*from twenty years old and upwards all that were able to go forth to war, 62,700*" (Num. i. 38, 39); and their very lot that fell to them in the Promised Land was calculated to stir up the inherent spirit. Their lot was on the coast from Ashkelon to Joppa, and it was in the purposes of God "too little" for them (Josh. xix. 40-47), B.C. 1443; and so in a very few years (Judges xviii.), 600 of them with their families and baggage marched off Northward to the spurs of Hermon, and conquered a corner of Bashan; and, with a sort of *esprit de corps* and veneration for their ancestor, which marked the whole career of this Tribe, they called the name of their new conquest "*Dan, after the name of Dan their father*" (ver. 29). It bears the impress of their determination to assert themselves, and to verify their name *to rule and be masters*.

Much was probably done in the following years,

but the Scriptures were written with one object, and, hence, matter irrelevant to that object finds no place; yet it came within the purpose of God to tell us that about B.C. 1285 (Judges v. 17) Dan had ships and got on board them when an invasion threatened; and, as for many years previous to this, Israel had been for long intervals under the yoke of Jabin, King of Canaan, the King of Moab, the King of Mesopotamia, and of the Philistines, Dan must have been paying some attention to nautical matters, and the love of enterprise and freedom had probably considerably reduced the numbers left behind, who, unable then to cope with their enemies, finally thought it more prudent to follow. Certain it is that the Tribe of Dan entirely disappeared from Palestine. In I. Chron. iv., v., vi., which were written after the Babylonish captivity, Dan, as well as Zebulun and Asher, also coast Tribes, are omitted from the genealogies. Alford, on Rev. vii., quotes several writers as believing that Dan became "*as good as extinct.*" Grotius quotes a Jewish tradition that this Tribe was early reduced to one family, named Huss, which is known to have perished in the wars before the time of Ezra. Eldad, a Jewish writer in the 14th or 9th century, writing to the Spanish Jews, says that "in Jeroboam's time (B.C. 975) the Tribe of Dan, being unwilling to shed their brethren's blood, took a resolution of leaving their country."\*

Whatever became of them, therefore, they disappeared from Palestine entirely. But, that it was not

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\* Sailman, "Researches in the East," 1818.

an *extinction*, we know from the fact that it is recorded in Ezek. xlvi. that in the final division of the land, which has not yet taken place, Dan comes in for his share at the head of the list.

The Old Testament having put us in this position, gives us one clue where to look for the lost, and then leaves it. The New Testament, to my mind, furnishes another clue as to his whereabouts at a later period, by omitting the Tribe altogether from the sealing of the 144,000 (Rev. vii.).

The Old Testament clue is as follows:—Ezekiel (xxvii. 17—19), writing *circ.* B.C. 588 against Tyre, and pronouncing her doom, says, “Judah and *the land of Israel*” (not the Israelites themselves *who were then in captivity*, but such inhabitants as there were) “were thy merchants. . . . Dan also and Javan going to and fro occupied in thy fairs.” Now in three places in Daniel, where Alexander the Great is distinctly indicated, and one in Zechariah, Javan is translated “*Greece* ;” Josephus also (i. vi. 1) mentions Javan as being *Greece*. Hence Dan is indicated as in company with Greece trading with Tyre.

The Danites and men of Tyre were naturally on very intimate terms. It was a very remarkable privilege to be accorded to a foreign nation—if foreign—to be allowed to help in building Solomon’s Temple. The Danites and people of Tyre intermarried; the cunning craftsman especially sent by Hiram to superintend the work of the Temple was the son of a man of Tyre, and his mother was of the daughters of Dan (2 Chron. ii. 14).

Now it is necessary to bear in mind this intimate connection recorded in the Bible of the Phœnicians with Israel, especially with Dan. We must remember the numerical strength of this Tribe alone, 62,700 fighting men (*i. e.*, neither old men nor boys), shortly after their leaving Egypt (Num. ii. 25, 26). We must consider the schooling they had had with the then most advanced nation in the world in literature and science. Moses "was learned in all the wisdom of the Egyptians" (Acts vii. 22); and, beyond all this, we must remember God's promises concerning Israel. The seed of Abraham, Isaac, and Jacob would not be likely to collapse and wither when in contact with other races! We must bear all this in mind because we find Grecian, Irish, Scandinavian, and English histories teeming with notices of a certain race called Danai, or Dannans, or Dannonii, who are either called Phœnicians, or mentioned in company with Phœnicians, and almost wherever Phœnicians are said to have traded, *there* we either hear of these Danai, or we find a river or district stamped with the name of Dan according to the early custom recorded of that Tribe in the Scriptures.

In a lecture delivered to Jewish working men and their families, at the Jews' Infant School, on May 23rd, 1875, the Rev. A. L. Green stated as follows (*Jewish Chronicle*, May 28th, 1875):—

"Our forefathers in their happiest times, in the golden age of the nation's glory, were indeed the public carriers of their day, travellers for commercial enterprise to all the then known countries near and far. The ships of Solomon rivalled the Phœnician navy. The Ports of Elath and Eziongeber were

filled with the ships of Tarshish, which sailed down the Ælantic Gulf of the Red Sea on to the Indian Ocean, to Ophir, to Sheba, to Arabia Felix, to India and Ceylon, and through the Pillars of Hercules; brought home copper from Cyprus and tin from Spain, possibly from Cornwall. The Talmud is filled with special regulations bearing on the exceptional wants springing from these various avocations. Synagogues were from the earliest times attached to special centres of industry and frequented by special traders, and a workman's ritual was specially arranged to suit the artisan, the landsman, and the seafarer. The pursuits of commerce, in its various ramifications, were covered by an admirable code of international law. The laws of agency and insurance and hypothecation were codified. Promissory notes and bills of exchange were formulated even in Mishnaic times."

We may here pause to ask, What has become of this spirit of enterprise and love of adventure, this active, roving, restless spirit? It surely does not exist in the Jews of the present day. What has become of the commercial sailor race which this learned Jewish lecturer describes when speaking of Israel "*in the golden age of the nation's glory?*" It assuredly does *not* describe the Jews of the present day, but all must admit that it is an admirable description of ourselves!

In the "Manual of Ancient History" (p. 214) I read as follows:—

"From the middle of the sixteenth to the middle of the fourteenth century B.C., several colonies from Egypt, Phœnicia, and Phrygia, settled in different parts of Greece, bringing with them the improvements in the arts and sciences that had been made in their respective countries. A Phœnician colony under Cadmus settled in Bœotia; he was the first who introduced the use of letters into Greece. . . . The Phœnicians were at that

period the *undisputed masters* of the Ægean." P. 86.—“Cyprus was not only a colony, but a province of the Tyrians. . . . From Cyprus they extended their settlements to Crete, thence they proceeded to Africa, Sicily, and Sardinia. . . . The Spanish peninsula—called in Scripture Tarshish—was the country with which the Tyrians had the most lucrative trade; and the colonies they established soon became independent States. Colonies were also planted beyond the Straits of Gibraltar. Trade was extended to the British Islands and to the coasts of the North Sea. It is known that the Phœnicians preceded the Greeks in forming commercial establishments along the coasts of Asia Minor and the shores of the Black Sea. . . . In the Eastern seas they had establishments on the Persian and Arabian Gulfs.”

Now let us track Dan's footprints by this Phœnician light, and we shall find that almost wherever the Phœnicians have been, there, or in close proximity, on the name of some place, river, or province, the name of Dan is imprinted, as they did in their earliest independent conquest in Palestine. We have, then, on the Red Sea, *Don-gola*;\* in Greece, *Caly-don*, a river of Attica (Strabo), the *Eri-dan*; *Make-don*; the *Danube*, *Dan-astris* (now Dniester), *Dan-apris* (now Dnieper), and the *Don*.

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\* The substance of this paper was delivered as a lecture at Clapham in 1876, when the Rev. Canon Titcomb, now Bishop of Rangoon, very kindly took the chair. Although a staunch Anglo-Israelite, and a believer in Dan as an enterprising pioneer, he took exception to my claiming *Don-gola* as having anything to do with Dan, and thought it was “making Dan ubiquitous” to trace him to Africa; but, in point of fact, it is one of the easiest to defend, for in Dongola and the neighbourhood are at this moment two bodies of people—the Falashas and Karmantas—professing the Jewish faith, calling themselves Israelites, and acknowledged by our English Jews.

Before speaking of the people in Greece, and of the Colchians in the Eastern corner of the Black Sea, we will take the probable route of an exploring overland party up the Danube, to its source in the mountains of Switzerland, and there pick up another river, the *Rho-dan* (now the Rhone), down to the sea at the ancient so-called Phœnician town of Massilia, now Marseilles, and thence across to *Sar-din-ia*. Back again into Switzerland to pick up the *Eri-dan* (now the Po), flowing Eastward through Venetia to the Adriatic. While in Venetia I would call your attention to the following:—We may infer from Exek. xxviii. 12—16, that Tyre had as one of her symbols or cognizances some cherubic device. The King of Tyre, in apparently a taunting message, is called “*the anointed cherub*,” and “*the covering cherub*,” and we find a winged lion the cognizance of Venice. Again, Tyre, the capital of *Phœnicia*, was the proud merchant city of ancient times, and Venice, the capital of *Venetia*, held the same grand position in the middle ages; and is there not in addition some clear connection between *Venetia* and *Phœnicia*?

From Venetia we will return to the *Dan-astris* (Dniester), follow it to its source, where we pick up the Vistula, at the mouth of which is *Dan-zig* on the shores of *Co-dan* Gulf (now the Baltic), across to *Dannemora*, opposite the Gulf of Finland, down the Baltic to *Dannemerk*, the country of our beloved Princess; across the North Sea to the Humber, where we find the river *Don*, and go South to *Don-*

caster. Then we find a whole county called *Dannonia*, now Devonshire, and from thence we may cross to that undisputed head-quarters of the *Dannans*, the North of Ireland, anciently called Scotia, where we find an immense per centage not only of the names of places, but of the popular surnames, with the prefix *Don*, as *Dundalk*, *Donegal* and *Donaghadee*. This last place, if not the earliest, is one of the earliest reputed settlements of the Tuath de Dannan: it has a sound remarkably Hebrew, and transliterated becomes דן העודי *Danhaghedee*, "Dan my witness." From ancient Scotia we pass over to modern Scotia, or *Cale-don-ia*, whose namesake we had in Greece. Here, among a host of others, we have *Dumfries*, *Dumbarton* (in these the letter *n* becomes *m* before the labial), *Dundee* and *Aberdeen* (mouth of the *Don*), and the river *Don*.



## CHAPTER II.

DANAI OF GREECE ARE DANNITES OF ISRAEL.

Reputed Egyptian origin of both—Chronology agrees—Grecian Danai called *Argives*—Latham's opinion—Phœnician connections of both—Argive Danai also called *Heraclidæ*—Lacedæmonians are Argives and Heraclidæ—Serpent and Eagle symbols common to both—Egyptian monuments in serpent worship, refer to both, by Dr. Brugsch—The Macedonians or their ruling families were Argive Danai—Serpent and eagle symbols of Alexander the Great and his Generals—Lacedæmonians (*i. e.*, Danai Heraclidæ)—Their eagle serpent seal—Acknowledged by Jewish High Priest to be their "*brethren of the stock of Abraham.*"

HAVING now given a general view of our field of operations, as marked by the *names* attaching to rivers and countries, let us see how history and various marks favour the identification of these footprints, as belonging to Danites of *Israel* as identical with the Danai of *Greece*.

In history the renowned Danai of Greece are foremost. Danaus, it tells us, came from Egypt, so did Israel. And Jethro's daughters, speaking of Moses, told their father "an *Egyptian* delivered us" (Exod. ii. 19). Strabo, who lived between 40 B.C. and 20 A.D., says (xvi. ii. 34, 35), "*the Egyptians were the ancestors of the present Jews.*" Apion, an Egyptian priest in the 1st century B.C., calls the Israelites renegade Egyptians. And thus it serves the purpose of identification well that Danaus of Grecian history should be represented as coming from Egypt. The Danai are mentioned by Homer, Pindar, Euripides, Strabo, and

others. When we talk of Homer, and the still earlier times of which he sung, we are apt to think that these are *so* early that we could have no earlier records; but it will be well to refresh our memories with dates.—The siege of Troy, then, whose heroes on both sides Homer has immortalised, is believed to have taken place about 1193 B.C.; but Deborah and Barak taunted Dan with getting on board his ships nearly 100 years before that, or 1285 B.C.; and the conquest of the Holy Land by Joshua was a century and a half before that again, or about 1443 B.C.! The various dates assigned to the arrival of Danaus in Argos, would place that event at from fourteen years to two hundred *later* than the conquest of the Holy Land.

According to Euripides and Strabo: "*Danaus having arrived in Argos made a law that those who had borne the name of Pelasgiotæ throughout Greece should be called Danai*" (Strabo v. ii. 4). Compare this with the act of the people of Dan (Judges xviii. 29). We learn from Strabo and others that this Argos soon spread its name to the Peloponnesus, and afterwards to all Greece, for he says (viii. 6, 5), "*Homer calls the whole of Greece Argos, for he calls all Argives, as he calls them Danai and Achæi.*"

"I think, says Latham (Ethnology of Europe, p. 157), "that the eponymus of the Argive Danai was no other than that of the Israelite Tribe of Dan, only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The sea ports between Tyre and

Ascalon, of Dan, Ephraim, and Ashur, must have followed the history of sea ports in general, and not have stood on the coast for nothing. What a light would be thrown on the origin of the name Peloponnesus and the history of the *Pelop*-id family if a *bonâ fide* nation of *Pelopes*, with unequivocal affinities and contemporary annals, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet with the Danai and the Tribe of Dan this *is* the case, and no one connects them!"

To revert to Argos, this head of all Greece, the first city of the Danai, it stood with two others, Mycene and *Tiryne*s, the latter of which, standing as it does close to the city of the Danai, *might* derive its name from Tyre. There is another instance of the kind, the Danaster (Dniester) is sometimes called the *Tyras* (Herod. iv. 51; Strabo vii. i. 1), and the people living there are called *Tyritæ*, and it is reasonable to infer that, from the intimate home relations of the people of Tyre with the Dannites of Israel, the names of Tyre and Dan were used indiscriminately.

Argos is said by the Greeks to have been the birthplace of Hercules, but Herodotus, who went to some trouble to find out who Hercules really was, made a special voyage to Tyre (ii. 44) and found an older Temple to Hercules.

The origin of the Grecian Hercules, or rather *Heracles* as it is in Greek, seems to me to have been in the daring adventures and exploits of the semi-traders and buccaneers of Tyre and Dan, out of which they formed an ideal man suitable to that heroic age, and in apparent conformity with the

earliest Divine command (Gen. i. 26, 28) to “subdue” and “have dominion.” In Hebrew *rakal* means to *trade*, and *Heracleem* means traders.\* Those who went forth from Argos and subdued other parts of Greece are spoken of as *Heracidæ*, or *descendants of Heracles*. For a while, apparently in the confusion caused by the Trojan war, they were driven Northward out of the Peloponnesus, of which some years after they made a re-conquest, which was called “the return of the descendants of Hercules” (see Muller’s “History of the Dorians”). From these are the Lacedæmonians, whose capital was Sparta. Thus Agamemnon, who was chosen Commander-in-Chief of all the Greeks proceeding to the siege of

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\* ארגו *Argoz* also, from רגז *ragoz*, to move, is Hebrew for “a *portable* chest, a name which might well symbolise *trade* or *commerce* (so, *Argosy*, a *merchant ship*). And the reputed mother of Heracles *Alcmene* (whose name is sometimes applied to Minerva goddess of *Science*) seems likely to be the Hebrew כִּימָה *chymeh*, heat or warmth, as a producing or loosening power, with the particle אַל *al*, as in Arabic, *Alchymy*. And this seems the more probable as this *Alcmene* was said to be the daughter of *Electryon*, derived from the the Greek word for *amber*, by rubbing which *electric* sparks are produced; known certainly to Thales, a so-called Phœnician, *circ.* 600 B.C. But the Greek word *elektron* seems derived from the Hebrew קֶטֶר *keter*, to *fume*, to *make to smoke*; as a noun, vapour, incense (for which *amber*, which gives a pungent aromatic smoke, was largely used), also with the particle אַל *al*. The foundation of the whole may be, that at Thebes in Bœotia, the adopted country of Cadmus, the Phœnician, was a college of *science*, *Alcmene*, which the aspiring young *Dannites*, sons of the enterprising *traders* or *Heracleem* of Argos, called their *mother*.

Troy, was King of Argos and Mycene, and his brother, Menelaus, was King of Sparta, capital of Lacedæmon.

Herodotus (iv. 147) calls Theras regent of Lacedæmon, a *Cadmæan* and *Phœnician*. But, with this confused assignment of Egyptian and Phœnician origin, which admirably suits the Israelites, we have this fact prominent, that *a people called Danaï arrived in Argos and extended their rule to all Greece, and that the Lacedæmonians, whether as Argives or Heraclidæ, were the most notable branch from this place.* To this point I shall have to refer again.

But again:—We will try to identify these Grecian Danaï by their symbols. The serpent is held by various Hebrew and Chaldee writers to have been the cognizance of Dan: “Dan shall be a serpent in the way, an adder in the path,” said Jacob (Gen. xlix. 17). The serpent was an emblem of sin as well as of wisdom and subtilty (“Be ye *wise* as serpents”), and the patriarch may have foreseen that this tribe would be the first to lapse into idolatry; at any rate, this fact has not escaped Jewish or Gentile writers. As head of three tribes—*i. e.*, one of the four camps—Dan had also the eagle, one of the four cherubic symbols, and hence the two signs are often combined; “*Ancient learned Jewish authorities unanimously assert that Dan bore scorpio under an eagle*” (Mazzaroth 39); “*Ancient Hebrew and Chaldee authorities say that Dan bore on his standard a crowned serpent or basilisk held in the claws of an eagle*” (Mazzaroth 41).

Of the four evangelists, St. John’s emblem is the

eagle; and in many of the representations of him the serpent is also introduced. His mission was chiefly, if not entirely, among the Greeks. St. John's symbol also sometimes takes the form of a dragon, a compound of the serpent with the eagle and lion; for Dan was also called by his father "a lion's whelp."

As regards the employment of these symbols among the Greeks, I find in "Wedgwood's Book of Remembrance," i. 175: "Cecrops, the founder and first king of Athens (also said to have come from Egypt, and who founded twelve cities), was said to have been half a man and half a *serpent*. It is said in another account that the first king of Athens was a *dragon*, which symbol was borrowed by the Romans from Greece."

In a coin of Athens, a female figure in a chariot is drawn by two *serpents* (Calmet's Dict. v. Athens 19).

The oracle at Delphi being consulted by the people of Argos (Herod. vi. 77), speaks of the Argives as "the triple-coiled *serpent*," referring probably to the three cities Argos, Mycene and Tiryns.

We also find the *eagle* prominent in Greece:—

Woolridge, Drawings from Gems, London, 1868. No. 161 is Jupiter Tonans enthroned with sceptre, the *eagle* at his side on the ground, from an engraved crystal gem.

Calmet's Dict. v. Ashtaroth 3, Greek coin with *an eagle*. The celebrated statue of Zeus sitting enthroned in the Temple at Olympia, held a sceptre tipped with *an eagle*. "Saturday Magazine," 1840, xvi.. 51. Lempriere Jupiter, 382.

The eagle was regarded by the Greeks as the minister or attendant of Jupiter, as if the Dannites, who probably introduced the symbol, might have regarded themselves as God's executive. Jove's sceptre, the emblem of authority and rule, was, as Dan might have thought befitted himself, tipped with *the eagle*.

The eagle is sometimes represented as holding the fulmen or thunderbolt in its claws. This might have been corrupted by the Greeks from Dan's *eagle* holding the *serpent*.

At Baalbec, which was the limit of Joshua's conquests (Josh. xi. 17), and which, if not occupied by Dan, was not far from his Northern portion, is the so-called Phœnician Temple. It is described in "Universal History," vol. ii., 266, and in "Notes of a Clerical Furlough," Dr. Buchanan, "Sunday at Home," 1862, p. 743: "The Temple appears to have been covered and embellished with eagles. On looking up when under the portal, you see the bottom of the lintel enriched with a piece of sculpture hardly to be equalled. It is a vast eagle carrying in its claws two serpents entwined about a rod."\*

Alexander the Great, of Macedon, represented himself to be the son of Jupiter in the form of a *serpent*. Ptolemy (a Hebrew name, better recognised when *Bar* is prefixed) and Seleucus, Alexan-

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\* The symbol of Marseilles, the ancient so-called Phœnician Massilia, is a figure resembling Britannia. She holds a trident, and wears a breastplate on which is an eagle surrounded by serpents,

der's generals, were also Make-don-ians, and their medals all bear the eagle.

But we find that the Make-don-ians were Argives. One of their princes (Herod. v. 22) wished to take part in the Olympian games, in which only Greeks could compete. His right was at first disputed, but he successfully proved before the judges that the Make-don-ians were Argives.

It is here worthy of notice that Alexander the Great showed great respect for the Jews; and, on being met before Jerusalem by the Jewish high priest in his robes, declared that he had seen in a dream his counterpart, by whom he was directed to undertake the expedition (Josephus Antiq. xi. viii. 5).

Tracing still further the serpent symbol, we find the antiquities of Egypt yielding their testimony to the identity of the Grecian Danai with Israelitish Dan. It is worthy of note that Danaus, who is recorded as landing in Greece from Egypt, was said to be the son of Belus, sometimes spelt *Bela*, which strongly resembles *Bilhah*, the name of Jacob's concubine, and mother of Dan (Gen. xxx. 4—6).

Now Dr. Brugsch, writing on the exodus of the Israelites, gives us this information, which I extract from the *Jewish Chronicle* of Jan. 21st, 1876. He discovers—

“a city named Pi-tom, with the addition in the Egyptian monuments of “*in the district of Succoth*,” and that the city is *Tanis* or *Zoan*. The same place is also called Pi-Rameses. Pitom and Rameses, however, are the places where the Israelites were forced to build the treasuries or storehouses for their oppressors.”



Before proceeding, I would remark upon this city, *Tanis* or *Zoan*. The Hebrew ז, used in the *Zoan* of the Bible (Psa. lxxviii. 12), is convertible into Z, S, D, or T. In the Greek and Latin, for instance, we have Zeus, Deus, and Theos.\* So that the city may be called *Tanis* or *Doan*; and in the Black Sea we have the river *Tanais* or *Don*.† But to continue the quotation:—

“As most of the places of this region *can only be derived from the Hebrew*, just like Succoth, it is clear that in these very regions the land of Gosen must be sought. The name Pi-tom denotes city of (the god) *Tom*. *Tom*, however, add the inscriptions, is also called *Ankh*, with the surname *the Great God*. Investigation shows that *Ankh* denotes ‘*the Living One*,’ and is nothing else than the Egyptian translation of the Hebrew *Jehovah* or *Jahve*. *As a symbol of this God a serpent was worshipped in Pitom*. This reminds us of the brass serpent of Moses, and of its worship, which only Hezekiah abolished.”

I would rather suggest that *the serpent, as the cognizance of Dan, was the symbol of that city, one of whose names was Tanis*, and eventually became corrupted as the emblem, or similitude, of the God of Dan. But, be this as it may, the locality ascribed to this Israelitish serpent worship in Egypt is the locality from which the Grecian Danai are said to have come.‡

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\* So also: Heb., 'Tzor; Eng., Tyre; Greek, indifferently, Sor and Turos (see Septuagint Ezek. xxvii. 2, xxviii. 2); and modern Arabic, Sur.

† The *oa*, in *Tzoan* and the suggested *Doan* may have been pronounced as in *loan*, *moan*, *roan*, or perhaps a little broader.

‡ Dr. Schliemann's collection in the South Kensington Museum of antiquities unearthed at Mycene and Argos, is worthy of notice. Models in pottery of some of his metal

Taken in connection with the many common affinities and symbols already described, the crowning proof of the Identity of the Dannites of Israel with the Danai of Greece lies in the claim of relationship with the Jews preferred by the Lacedæmonians, the most important branch of the Argive Danai, which claim was duly admitted by the high priest at Jerusalem. It is recorded in 1 Maccabees xii., and Josephus' Antiq., xii. iv. 10, that, about 180 years B.C., the King of the Lacedæmonians sent the following letter to the Jews in Jerusalem:—

“Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write unto us of your prosperity.”

They give no clue or hint as to what the relationship might be, except (recorded by Josephus only) calling attention to the seal: “This letter is four-

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vases are sold about London. One of these, said to be a flower vase, is of most elegant shape. The handles are the neck, head, and wings of a winged horse, which, it has been conjectured, signifies *migration*. There are two or three small well-known Egyptian symbols—the owl and scarabæus—but the principal figures are cherubic; on one side two human-headed lions and an eagle-headed man; and on the other side two human-headed lions and an ox-headed man. Could these be relics of the Danai? Egyptologists would probably say that these were a portion of the Egyptian mythology. It might be so, but they might also as readily have been borrowed from the Israelites, as the worship of Jehovah under the form of a serpent, suggested by Dr. Brugsch,

square, and the seal is an eagle with a dragon in its claws"—the cognizance, in fact, of Dan. Now the Jews are stated by Josephus to have replied thus:—

“We joyfully received the epistle, and were well pleased with Demoteles and Aræus, although we did not need such a demonstration, because we were well satisfied about it from *the sacred writings*” (Josephus xiii. v. 8).

Did the Jews allude to Ezek. xxvii. 19, where Dan is represented in company with Greece trading to Tyre?

## CHAPTER III.

## DAN IN THE BLACK SEA.

Jason's expedition—Thessalians, so-called Phœnicians, who composed it, were also Heraclidæ and Argives—*i. e.*, Danai—the Colchians, descendants of the Argonauts, acknowledged as relatives by the Lacedæmonians—Colchians, in Herodotus' time, observed circumcision—Towns of Jason, Median helmet—Divine forethought—"My sanctified ones"—Halor and Harbor, Colchians and Iberians—"Elect of the dispersion"—Tumuli and serpent worship—Indian rock records of Dan and other Tribes of Israel, probably in Media, attacked by Cyrus.

It was, as nearly as chronologists can determine, about B.C. 1280 when Jason's expedition, composed of the flower of Thessaly, sailed in the *Argo* from the port of Iolchos. To compare dates: this expedition took place about 160 years *later* than Joshua's conquest of Canaan, about 150 years later than Danaus' first colony in Argos, and about five years later than when Deborah and Barak taunted Dan with keeping on board ship.

The Thessalians are Heraclidæ, for Thessalus was a mythical son of Heracles. Now Thessaly, Strabo tells us (ix. ii. 3), was colonised by Phœnicians (so called). He also tells us (v. ii. 4) that it was Argive; hence we come around again to the Danai. There is an additional tallying proof also of their being genuine Danai, for, many years afterwards, a shipload of the descendants of the Argonauts found their way back to Greece (Strabo viii. iii. 19; Herod. iv. 145), and claimed relationship with the Lacedæmonians,

whom they called "their fathers;" and the claim was admitted.

To return to the Argonauts. Their object is shrouded in mythic legend, but it was probably some buccaneering enterprise. Heracles is said to have been on board; and they sailed to the Eastern extremity of the Black Sea, and founded Colchis, the modern Poti.

Herodotus (ii. 104) mentions the important fact that in his time, B.C. 420, the Colchians observed circumcision.\* He adds:—"I found that the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians." Israel, indeed, would long retain a very lively recollection of the Egyptians! He also says (ii. 105):—"The Colchians alone, and the Egyptians, manufacture linen in the same manner, and the whole way of living and the language is similar in both nations; but the Colchian linen is called by the Greeks *sardonic*,† though that which comes from Egypt is called Egyptian."

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\* Herodotus adds:—"The *Syrians* about Thermodon (a river running into the Black Sea), and the river Parthenius, with their neighbours the Macrones, confess that they very lately learnt the same custom from the Colchians." Thus there was a genuine colony direct from Syria in these parts. Now Josephus, on this very passage in Herodotus, denies that any inhabitants of Palestine, except Jews, practice circumcision (Joseph. agst. Apion i. 22). Instead of *learning* it from the Colchians, these emigrants from Syria, possibly *returned to the covenant at the instigation*, or through the *example*, of the Colchians.

† זר *zar* (from זרזר to *scatter, disperse*), one *alienated, a stranger* "who had been as it were *scattered* at a distance, or

These Argonauts—reinforced, perhaps, by fresh batches of their countrymen—pioneered their way inland, for Strabo (xi. xiv. 12—14, and i. ii. 39) says, “Traces of Jason’s expedition still remain, and the Jasonica, or towns of Jason, are everywhere met with in Armenia, Media, and the surrounding countries.” The Median helmet, we are told by several writers, was *serpent-crested*. Might this not have been introduced among the race by these Dannite colonists? At any rate, even here the Bible does not leave us without a witness to God’s providence. In Isa. xiii., which calls the hosts together for the punishment of Babylon, the banner for their assembly is to be lifted “upon the high mountain”—*i. e.*, the mountains of Armenia—whence the scourge came: the first called are “*My sanctified ones*” (ver. 2, 3); and in the 17th verse, the Medes are mentioned; but who but Israel could be called God’s “*sanctified ones?*” What then? Why, it shows that, 500 years before Israel’s captivity, God, who foresaw Israel’s sin and necessary punishment, was still providing for Israel’s safety and comfort by having the country—to which as wretched, degraded captives they would eventually be brought—pioneered, opened up for them, and settled by batches of their more adventurous brethren the Dannites; and secondly, that, while using Babylon as a scourge against Judah, who had gone after

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*cast away* from others” (Parkhurst Lex.); in fact, *detached* or *emigrant*. Thus Sar-don-i and Sar-din-i would mean *emigrant, dispersed, or detached* Dannites; and Sar-don-ik, anything made by, or pertaining to, them.

Babylonish gods, God was secretly fostering in the mountains of Media, North of Babylon, a rod of His own "*sanctified ones*:" an offshoot of Israel, wherewith to destroy Babylon for her cruelty towards His people. These "*sanctified ones*" in Media may give us a clue to the ancestry of that remarkable man, Cyrus, whom God calls "*Mine anointed*" (Isa. xlv. 1). (See note p. 40.)

Sir Isaac Newton ("*Chron. Anct. Hist.*," p. 283), and most other writers on the subject, take Halah and Habor (2 Kings xviii. 11) to be Colchis and Iberia. Allatius supposes that the Israelites who were placed on the Chaborras also peopled the countries of Iberia and Colchis; and he adduces the authority of Constantine Porphyrogenetes in support of the Israelitish origin of the inhabitants of Iberia. The name Iberia, as well as Bithynia—also on the South coast of the Black Sea—certainly strikes one as of Hebrew origin.

Again, I find in Ezra viii. 17 that, on the return from the seventy years', or Babylonish, captivity, having no Levites, Ezra had to send to "Iddo, the chief of the place Casiphia, that they should bring unto us ministers for the house of God." And in Dr. Henderson's Russian researches, Casiphia is identified as a district bordering on the Caspian.

In the times of the apostles it was recognized that members of the Ten Tribes were in Asia Minor, for St. Peter's first epistle is addressed, *not* to the "*strangers scattered*," &c., as in our translation, but "to the elect strangers (in the sense of *strangers and pilgrims*)

OF THE DISPERSION" (see the Greek and Alford's notes on this passage); "*the dispersion*" being the word used by the Jews denoting the Ten Tribes.

Josephus states (Antiq. xi. v. 2) that when Ezra received permission to return to Jerusalem and rebuild the temple, "he sent a copy of the epistle to all of his own nation that were in *Media*;" he adds, "But then *the entire body of the people of Israel* remained in that country, wherefore there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude and not to be estimated by numbers."

Of the region of Colchis, Dr. Clarke mentions the vast number of *tumuli* which he thinks must be placed as marks for guidance across the immense plains, and they continue on to the sea of Azov; "reminding us of the Prophet's warning to exiled Israel, '*Set thee up waymarks.*'" I have observed the same on the Danube, where *tumuli* stretch from Widdin in a S.E. direction, apparently towards the Gulf of Burgas: a few are visible on the North bank stretching towards the N.W.

The Russian Archæological Society opened one of these *tumuli* near Poti. Within was a large arched vault beautifully constructed of white limestone, in which was found a gold serpent with ruby eyes. Now the Beni-Israel of India secretly worship a serpent of this sort, generally of silver (Carpenter, 42).

The rock temples of India give us some additional testimony regarding the existence, in the regions



about the Black Sea, of the Dannites and other Tribes of Israel. (The Cyrus mentioned is probably the one who was killed in an expedition against the Massagetæ.) From the preface of "Moore's Saxons of the East and West" I extract the following translation of a Hebraic inscription upon the walls of a rock temple in Kanari, twenty miles North of Bombay:—

"Lo the worship of Saka is the fruit of my lip. His garden, which Cyrus laid low, was glowing red, behold it is blackened. His people being aroused would have their rights, for they were cast down at the cry of the parting of Dan, who being delivered was perfectly free. . . . Everyone grew mighty, and Saka's mouth enkindling them brought the princes together of the race of Harari (people of the hill country of Ephraim, so-called—2 Sam. xxiii. 9—11). As to Dan, his unloosing was destruction, oppression and strife. He stoutly turned away, he departed twice. The predetermined thought is a hand prepared: yea, Gotha (*i. e.*, the opposite or North coast of the Black Sea called Gothland), that watched for the presence of Dan afforded concealment to the exile. . . . The redeemed of Kasha wandered about like a flock over-driven" (See note p. 42).

This name *Saka*, used in the inscriptions apparently as a title of their God, is one of the titles signifying "*the most pure*," given to God in the Jewish Passover hymn at the present day. The people who used it were in company with Dan, and, as it is Hebraic, and an allusion seems to be made to the princes of Ephraim, they were probably the descendants of the captivity of Samaria (2 Kings xvii. 6), and of Reuben, Gad, and the half Tribe of Manasseh (2 Kings xv. 29) who had had some two centuries to increase and expand. Might they not also be identical with the Sakai or Scythians who about this time

possessed those regions? The Persians called all the Scythians Sakai. The *Jewish Chronicle*, 24th March, 1876, mentions the *Zaccai* as one of the oldest family names among the Jews of Cochin remaining to this day.

I shall in the next chapter endeavor to show the Israelitish affinities of these Sakai or Scythians, and their connection with the Danaï.

In the historical facts which I have brought forward and endeavoured to connect, there is one point which needs explanation before the subject of this chapter is dismissed. It will occur to many to ask, why, assuming the Lacedæmonians, Thessalians, and Colchins to be Danites of Israel, should there be traces of circumcision among the Colchians only? The answer is, that the Dannite element was probably in many places a comparative handful, more or less, of the clever, enterprising determined set of spirits, bred in the wilderness under Moses, and inured to war, which imposed its rule\* and name on inferior and more primitive races. This would seem to account for the "descendants of Heracles" being sometimes compelled to fly their countries, and make a fresh muster ere they could get back again. The colony of Danaus in Argos was avowedly such a handful, reinforced it may be afterwards. The other colonies were probably the same; and, had the Macedonian people people *generally* been Argives,† it

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\* Like the modern British in India and the colonies.

† The Septuagint (Esther ix. 24) calls "Haman the *Agagite*," "Haman the *Macedonian*."

would have been too well known and admitted for any doubt to have been raised at the Olympian games when one of their princes (Herod. v. 22) was compelled to prove his Argive descent ere he was permitted to enter the lists.

I assume that the Colchians, as descended from the Argonauts, the best blood of Thessaly, were composed chiefly, if not altogether, of this Hebrew stock, and that, while this strengthened their position in Colchis, and favored the retention of their racial customs in that remote corner, it impoverished the Hebrew blood left in Greece, where those customs which were peculiar to Israelites, and of no apparent general utility or interest, disappeared, as Greece became a centre of attraction for various races in an age of progress.\* And thus I think it was that the Colchians retained circumcision until the time of Herodotus, while only the Lacedæmonians, when claiming relationship with the Jews, could only refer to their ancient writings and their seal.

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\* See also Herod. ii. 104: "The Phœnicians who have any commerce with Greece . . . abstain from circumcising their children."

## CHAPTER IV.

## DAN AMONG THE SCYTHIANS.

Question of circumcision—Scuthi, or Scythian, is Hebrew for wanderers, or those living in temporary dwellings—Were considered Heraclidæ by the Greeks—Scythian account, and date of their first appearance as a nation—Place and date of their appearance, according to historians—Their character—The Saka, or Sakai, and Gimiri, or Beth-Kumri of Media—Scythian nation on the North of the Black Sea—King Saulios—*Gruph* and Ch'ruv—Language—Scythian gods are Syro-Phœnician—Goths, Roman name for Scythians—Aisareth—Sacasuni and Saxons.

ALTHOUGH the subject is still, like the previous chapter, "The Danai, or Dan in the Black Sea," let us now more especially examine his connection with the Scythians, or Sakai, for at the close of the previous chapter, we had heard, through the Bombay inscriptions, of Dan, who had been living among the "*people of Saka*" (evidently in Media and Armenia), "unloosing" to cross over to Gothland (the North coast of the Black Sea), when Cyrus came against them. And to the "towns of Jason," in Media and Armenia, we had traced step by step as the Danai of Greece and Heraclidæ or traders, the Colchians, who observed circumcision, the relatives of the Lacedæmonians, who showed the cognizance of Dan, the acknowledged literal "*brethren*" of the Jews. We have also seen that Armenia and Media were the countries to which the Tribes of Israel were deported by the kings of Assyria, and it is North of the Black Sea that in Herodotus' time we find the greater part

of the Scythian nation located, and it is there also that we find many of the rivers impressed with the name of Dan, the Don or Tanais, the Dan-apris, Dan-atris, and Dan-ube.

Who, then, were the Scythians, these new friends and companions whom the enterprising Danai have met with in Asia? It would occupy a separate pamphlet of considerable dimensions to adduce all that might be said of the Scythians, as *including*, if not mainly composed of, the exiled and "*escaped*" of Israel. Some years ago I printed a small paper, "*Our Scythian Ancestors Identified with Israel*," but the sixteen pages which compose it, might be expanded to sixty with evidence of the first importance which has subsequently cropped up. I will therefore only touch upon a few of the leading points.

And, first, I think the question may be repeated by some readers, "*If the Scythians were Israel, why is there no record of circumcision being observed among them, as stated of the Colchians?*" To this I reply, the Colchians were free emigrants at a comparative early date, when everything was fresh among the Israelites; whereas Israel's deportation took place between five and six centuries later, as a punishment, *not for keeping the law and the covenant, but for breaking them*, and for going after other gods, and copying the rites of other nations.

The wonder is, *not* that the Israelites should have relinquished circumcision, but that any portion of them, as the Colchians, should have retained it, for St. Peter speaks of it as "*a yoke which neither we nor*

our fathers were able to bear" (Acts. xv. 10), and during the forty years in the wilderness, under Moses, it was wholly neglected (Josh. v. 2—9).

Mr. H. P. Smith ("Ancient History of the East," p. 472), and Professor Rawlinson ("Herodotus," note on the Scythians) concur in stating that *Scyth* is not a real ethnic name, but a title given to all *nomads*, or *wandering* pastoral tribes.

Now in Hebrew alone does this word mean *wanderers*, and it is connected with one of their most important feasts, the only one, apparently, which is to be retained after the restoration of all things—viz., the Feast of Tabernacles, or סֹכוֹת *Scoth* or *Scot* (booth), which was instituted to commemorate Israel's *wanderings* in the wilderness (see Lev. xxiii. 40—43; Zech. xiv. 16; Gen. xxxiii. 17). In Hebrew, the dwellers in booths are סֹכְנֵי, *Scuthi*, or *Scoti*, or as we should say, "*Succothites*."

Now the Greeks adopted the word, possibly imported by the Danites, and spoke of the Σκυθαί, *Skuthai*, which, through the Latin, we call "*Scythian*." But the Greeks can assign no meaning to the word, but say that these *Skuthai* were descended from a certain *Skuthees*, who was a mythical son of Heracles and a *half serpent* mother (Herod. iv. 8). Here, then, Greek legend assigns a connection between the Scythians and the Heraclidæ, or Danai, and traces of the *serpent* are again apparent. There seems somewhat also of a correspondence in the legends of the Scythians and the Lacedæmonians. The Scythians say that their ancestor was *Targetaus*,

a son of Jupiter by the daughter of a river (Herod. iv. 5), while the Lacedæmonians say that Lacedæmo was the son of Jupiter and Mount *Taygetus*, or *Taygeta*.\* (See appendix, "What the Scythians said to Herodotus.")

Their legendary date of their first appearance under a king *in the wilderness* (Herod. iv. 5—7), 1,000 years before Darius' expedition (500 B.C.), corresponds with the date of Israel under Moses *in the wilderness*.

The date assigned by historians to their first appearance on the Araxes in Media as a despicable people (Diod. ii. 3) accords with the date of Israel's deportation to those regions by the kings of Assyria.

For their rapid growth and expansion, their excel-

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\* As "Scythian," "Scuthi," or "Skuthai," merely means "dwellers in booths"—i. e., nomads—the name, though Hebrew, does not necessarily determine the ethnic affinities of those to whom it was applied, except when accompanied by other evidence. Herodotus often distinguishes between the Scythians *proper*, and Tribes living among them having Scythian *habits*, but who were not Scythian by tradition or language. He speaks of the Scythian *nation* as "very learned," but of certain tribes as dreadful barbarians. Strabo likewise quotes several authors who speak of the excellent laws and habits of the Sakai, a tribe of Scythians who are called "a righteous race." The name Saka is a better guide, even though the Persians applied Sakai to all Scythians, and Gumri or Gimir (p. 40), is still more remarkable. But however great the medley, the blood of Abraham, and the effect of the discipline in the wilderness, and general training of Israel, would soon show up when in contact with mere vagrant vagabond tribes. "The laws, customs, and manners of the Scythians," says Epiphanius, "were received by the other nations as the standards of policy, civility, and polite learning."

lent laws, their learning and abhorrence of swine, see Diodorus, Herodotus, Strabo, Æschylus, Epiphanius, &c.

“The Persians,” says Herodotus, vii. 64, “call all the Scythians Sakai.” Strabo, xi., viii. 4, mentions “the Sakai got possession of the most fertile tract of Armenia, which was called after their own Saccasena.” Pliny, vi. 16, mentions that the Sakai were the most distinguished Scythians, and that those who settled in Armenia were called Saccasani. Ephorus quotes Choerilus, who calls the Sakai of Asia “a colony of nomads, a righteous race.”

In a short chapter, iv., of a small pamphlet, “Are We Israelites?” by the Rev. Bouchier Wrey Savile, M.A., these Sakai are traced by the aid of Sir H. Rawlinson’s own interpretations of the Assyrian inscriptions, to the Ten Tribes of Israel, including the people of Samaria, Beth Kumri, who were carried away by Tiglath-Pileser and Sargon B.C. circ. 721.

Sir H. Rawlinson, in his brother’s edition of “Herodotus,” seems to consider Scyth and Sacan identical in meaning as *Nomades*. *Scyth*, we have seen, does in the Hebrew mean “wanderers;” but in the Achæmenian inscriptions, *Saka*, which Sir Henry calls Aryan, and which he says is replaced by “Gimiri in the Babylonian transcripts, of the Persian and Scythic columns,”\* refers, I would suggest, either to the worship of God under the title, still extant

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\* This Gimiri, of the Babylonian transcripts, says Sir H. Rawlinson, “elsewhere always means the Tribes,” and is “the Semitic equivalent of the Aryan name of Saka ( $\Sigma\alpha\kappa\alpha\iota$ )



among the Jews, of *Saka*, the most pure, or else it is one of their own names, Tsaki, Isaacites or Beth-Isaac, House of Isaac (see Amos vii. 9, 16).

Further, as regards the history of the Scythians on the Black Sea, Herodotus, iv. 76, mentions a king *Saulios*, living on the Dan-apris (Dnieper). He was father to Idan-Thyrsus, the king who made the irruption against the Medes, and held Asia and the Holy Land for twenty-nine years, penetrating to Egypt. This took place about 630 B.C.—*i. e.*, some eighty or ninety years after the captivity, but nearly 600 years later than Dan's first settlement in the Black Sea; and it reads uncommonly like a wild dash of some of the Tribes—an Israelitish crusade to recover their inheritance.

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. . . . "The Sacæ (Sakai) or Scythians, first appears in the Cuneiform inscriptions about 684 B.C." Now Cyrus's father was "of the *Royal Tribe* of Pasar-gadæ," of the family of Achæmenes, and his mother was daughter of the Median King Astyages (said to have been the Ahasuerus of Scripture). Cyrus, collecting some of the Tribes called *Persian*, including his own, and aided by a portion of the Medes, overthrew Astyages, and subsequently, with Medes and Persians, advanced against Babylon circ. 560 B.C. Now in Isaiah xiii. 3, 17, it is the Lord's "*sanctified ones*" who, *together with the Medes*, advance against Babylon under Cyrus, *the Lord's "Shepherd"* (Isaiah xlv. 28), and "*anointed*" (Isaiah xlv. 1). (See inscriptions regarding the Beth Khumri captives from Samaria, "Records of the Past," v. pp. 28, 41). *If* this Cyrus (for Xenophon gives a different account) was afterwards killed in an expedition against the Scythians, he was probably endeavoring to coerce *all the Tribes* into obedience, and to consolidate a new Israelitish empire under a despotism, which would have checked their development (see pp. 30 and 31).

Herodotus also records (iv. 76) that the Scythians “Studiously avoid the use of foreign customs.” Now Israel’s sin in the Holy Land was too great a fondness for foreign customs, but we may reasonably suppose that the sufferings they had endured and their banishment had brought them somewhat to a sense of their sin, even though they might have been unable to recover the truth. Ezekiel’s vision was by the river of Chebar, about 590 B.C., and 2 Esdras xiii. 40—42, ascribes as a reason for the Ten Tribes moving away from Media,\* that they desired to serve God in their own way

Now it is somewhat remarkable that Herodotus should thus record the jealousy of the Scythians in religious matters (iv. 79, 80). One of their kings named Scylas had in the city of Borysthenes, which was outside his dominions, a large and magnificent mansion: round it were placed sphinxes and *gryphons* of white marble (note that the Greek *γρυψ*, *γρυφες*,

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\* (See p. 45.) Probably the *more zealously religious portion* of them, and if, as conjectured, *Arsareth*, where they moved to, be the *city* or country of the river *Sereth* which flows into the Danube, this would account for the character of the people, the “Dacæ called *Polistæ*” who were there in Josephus’ time, and whose *strict manners of life* he compares to that of the sect of Essenes among the Jews (Antiq. xviii. i. 5): “And I do verily believe are the same with those which Strabo called *Plistæ*, and were the stock of the *Abii*” (a Scythian Tribe whom Arrian calls “the justest people in the world”).—Ortellius Thesaurus, Dacia et Mœsia. The Latin *Daci* would be Greek *Dakai*, but (see p. 18, Hebrew *ז*, convertible into Z, S, D, or T) the D here used may be the Hebrew *ז*, *tz*, and *Dakai* may therefore be corrupted from *Tzaki*, or *Sakai*.

*grups, gruphes*, is the Hebrew כְּרוּב, *chr'uv*, or as we say *cherub*). Scylas was very desirous of being initiated into the mysteries of Bacchus, but he was afraid of any of his people seeing him. He used, therefore, to go there in private and assume the Greek dress. On the occasion of his initiation, "just as he was about to commence the sacred rites, a very great prodigy occurred . . . . the god hurled a bolt and his palace was entirely burned down."\*

Herodotus has also left us two or three specimens of the Scythian language—viz., iv. 27, he says *spou* means *the eye*, which may be from the Hebrew root צִפֵּה, *tspeh*, to watch, to look around: English *spy*: but the most remarkable one is the following:—In iv. 52 he describes "a bitter fountain," which discharges itself into the Hypanis and taints the water: "The name of the fountain is," he says, "in the Scythian language '*Exampæus*,' but in the language of the Greeks, *ἱεροὶ ὁδοί*, '*the sacred ways*.' From this many writers have inferred that *Exampæus* is Scythian for *sacred ways*, but Herodotus does not say so. Now I find that in Hebrew הַסַּם פִּי, *ha-sam-pe*, would mean *the bitter or medicinal outlet*: from סַם *sam*, meaning as a verb '*to smell*,' and, as a noun, '*drugs*,' '*poison*,' '*bitter*,' and פִּי or פֵּה, *pi* or *peh*, '*a well's mouth*,' '*outlet*,' or '*opening*.'"

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\* Though the Scythians objected to the Bacchanalian orgies in the heathen sense, they appear to have been hard drinkers of "unmixed wine:" so that "*pour out like a Scythian*" was a saying among the Spartans when they wanted something stronger (Herod. vi. 84).

Again, iv. 59, Herodotus gives a list of the deities of the Scythians. These have surprised many writers, but the following is the note of the Rev. J. W. Blakesley, B.D., in the Cambridge Bibliotheca classica edition of Herodotus:—

“ Παπαιος,—Απια. These two reputed Scythian words seem to be unquestionably of the *Indo-Germanic* family of languages. Απια is a name by which a portion of the Peloponnesus was anciently called (Æschylus Sup. 260—269), and it is probably identical in etymology with the word ηπια, and originally an epithet of the earth considered as an object of worship (ιλεομαι μεν Απιαν Βουνιν, Suppl. 117—127). *Artimpasa*, if genuine, seems to be merely another form of *Artemis* with an affix. *Cetosyrus* is most suspiciously like οϊτος Συρος, the *Syrian dirge, or chant*, of which the proper name was *Linus*. *Thamimasadas*, too, suggests the *Tammuz* of Ezek. viii. 14 in a Hellenic dress. *So that all these names, with the exception of Tabiti—and perhaps that, too, may be the Tophet of 2 Kings xxiii. 10—seem to belong to an Achæan or Syro-Phœnician language, and to all appearance are not genuine Scythian.*”

If it had occurred to Mr. Blakesley that the Scythians were Israelites who had come *viâ* Media, and that Danites had preceded them many centuries *viâ* Greece, he would have understood how these names would naturally bear an Indo-Germanic and Syro-Phœnician stamp, and a Greek dress, and still be Scythian.\*

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\* The same might be said of the recent paper by Professor Bugge of Christiana (“the highest living authority”) on “The Origin of Norse Mythology” (See *Academy*, Nov. 29, 1879, p. 396). He traces Norse mythology to “tales heard by the Vikings from Englishmen and Irishmen.” And these tales are, he

The Scythians were later known as Goths, or Gothi, possibly because the Getæ, an important branch of the Scythian nation, were most in contact with the Romans, with whom, therefore, all Scythians were Gothi. Sailman, a Jewish writer in 1818, in "Researches in the East" quotes Ortellius, who "notes the kingdom of *Arsareth* (see 2 Esdras xiii. 45), where the Ten Tribes, retiring, took the name of *Gauthai*." John Wilson has pointed out that the country of the Getæ was on the borders of the Danubian principalities, on the river *Sereth*, where is a town of the same name, which, in the Hebrew tongue, would be *Arsereth* (see note, p. 42). It is necessary to point out this identity of the Scythians and Goths, and their connection with the Danai, for we have Gothland and the Danai in the Black Sea, and again we have Gotha and Gothland in the Baltic, and the Dannans, or Danes, again.

As apropos to the general subject, it may be observed, in concluding this chapter, that Ptolemy mentions a Scythian people sprung from the Sakai, named Saxones (Sharon Turner, "Anglo-Sax.," vol.

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says, a mixture of "old Greek-Roman mythology," and "Jewish-Christian Bible legends." Dr. Baug also read a paper on "The Voluspa." If it had occurred to the Professor that the Danite Vikings had met the Irish Dannan, Greek Danai, and English Saka in "Gothland on the Euxine," and perhaps before that in Media, he would have seen how they could have become possessed of Jewish-Christian and Greek-Roman tales, *sharing* them *with*, and not *borrowing* them *from*, Englishmen or Irishmen.

i., p. 100). And Moore ("Pillar Stones of Scotland") observes:—

"That the Sacasuni of Armenia were of the same stock as the Saxons of England is deemed sufficiently evident by those who have most deeply studied the subject (see 'Origin and Progress of the Scythians or Goths,' by John Pinkerton, 1788; Sharon Turner's 'History of the Anglo-Saxons;' and 'Les Scythes,' by F. G. Bergmann)."

## CHAPTER V.

## DANNANS, OR DANES, OF SCANDINAVIA, IRELAND AND SCOTLAND.

Holsace chronicles—Education—Odin's capital, Asgard—Modern Asgard North of Lake Van—Baal worship and the serpent—IRELAND, Tuatha Dannan from Greece and the Euxine—Date of arrival—Pœnulus of Plautus—Milesians, Gadelians, or Scoti, from the Euxine—Villaneuva's Phœnician Ireland—Baal worship: serpent and Eagle—SCOTLAND, Dannans, Baal worship, coins.

THE Danes are always spoken of as the Gothic family (see Otta's "Scandinavia," and others), though seemingly more specially given to the sea than the other Gothic Tribes. The reputed common ancestor, leader, or deity of Goths, Saxons, and Danes, was one Odin. The Danes also claim as an ancestor, or leader, a renowned warrior named Dan, and hence their country was called *Danne-merk*, or Dan's-land. The "Vetus Chronicon Holsatiæ," p. 54, asserts "*the Danes and Jutes are Jews of the Tribe of Dan.*"

The settlements of the Dannans, or Danes, in Denmark and Norway, seem to have been made in very remote times, for the Irish colony of Dannans are said to have visited Denmark first, and to have found their compatriots and namesakes there before them, in some strength, with considerable towns. It is characteristic of these early Dannans that, wherever we read of them, we hear of their *establishing schools*; and being regarded, of course for their superior knowledge, as magicians by the simpler aborigines of the countries to which they came.

*Odin* is an historical and mythical personage. It was a name also often assumed by Danish chieftains. In Norse it is *Ottin*, in Gothic *Wuotan*, the Lombards wrote *Wodan*, Old Saxons *Wodan*, Westphalian Saxons *Godan*, or *Gudan* (Grimm; Moore's "Pillar Stones of Scotland," 151, and Sharon Turner, "Anglo-Sax.," vol. i. p. 100).

"Odin's capital, Asgard, was supposed to be between the Euxine and Caspian Seas. . . . The chronicle of the Swedish kings commences with an account of a people on the East of the river Tana-quisl (the Tana-quisl is the Dana-strom, or Danube). The people were governed by a pontiff-king, Odin. These people introduced the worship of Odin into Denmark and Sweden (Moore's 'Pillar Stones,' p. 149; see 'Traces de Buddhisme en Norvége,' par M. C. A. Holmboe, Professeur de Langues Orientales en Universitè Royale de Norvége)."

From the time of the defection of the Ten Tribes under Jeroboam, the kings of Israel seem to have constituted themselves pontiff-kings. They made the priests, and were priests themselves (see 1 Kings xiii. 1, 33). And (whether or not the places be identical) there, in Media, in the exact position assigned to the headquarters of the Ten Tribes (2 Esdras xiii. 43), South of the sources, or "*narrow passages*," of the Euphrates, may be found, in the best modern maps, the district or province Asgerd, with its capital of the same name, corresponding, as well as can fairly be conceived, with Asgard, the traditional home and palace of Odin, "near the Euxine and Caspian Seas."

The position of Asgerd, in the Prussian map which I possess, is about 30 miles North of Lake Van.



In Norway and Denmark, as in Scotland and Ireland, Baal worship flourished—that old mark of Phœnician company, that pet of Jezebel, wife of King Ahab and daughter of Eth-baal, King of Sidon (1 Kings xvi. 30, 31).

Here also we find almost national the old badge which everywhere we have observed attaching to the Danai, or Danites—the serpent. Numerous Danish families bear it, and it is the most common device in the ancient Danish jewelry.

#### IRELAND.

The old Irish manuscripts, many of which I believe are still untranslated, seem to possess a vast amount of information regarding the Dannans, or Tuath di Dannan, *Tribe of Dannan*. At present "Keatinge's History of Ireland," and "Annals of Ireland, by the Four Masters," are I believe the best works. In these histories, compiled from ancient records, the Dannans and Milesians, said to be the same race, are represented as arriving in various batches from Greece, from "Gothland in the Euxine," and from "Scythia near the Euxine and Caspian Seas," and early Phœnician and Egyptian affinities are likewise noticed. Thus they confirm much of the information regarding the various colonies founded by the Danai, which have been traced out through many historians in this paper.

Keatinge's "History of Ireland" states that there were two peoples who arrived in Ireland, the Dannans and Milesians, of whom the Dannans arrived first. At p. 40 he says, "The Dannans were a

people of great learning; they had overmuch gold and silver . . . they left Greece after a battle with the Assyrians, and, for fear of falling into the hands of the Assyrians, came to Norway and Denmark, and thence passed over to Ireland."

From "Annals of Ireland, by the Four Masters," I extract the following note (p. 121):—

"The colony called Tuatha de Dannan conquered the Firbolgs, and became masters of Ireland. It appears that the Dannans were a highly civilized people, far more skilled in arts and sciences than any of the other colonies that settled in Ireland. They ruled in Ireland about two centuries, or 197 years according to the Psalter of Cashel, and were highly skilled in architecture and other arts *from their long residence in Greece and intercourse with the Phœnicians.*"

Again (p. 123), "The Dannans ruled about two centuries, until the arrival of the Milesians, which took place 1,000 years before the Christian era." Thus the date of the arrival of the first colony of the Dannans would be 1200 B.C., or 85 years after Deborah and Barak's victory, when we are told Dan had ships.

Keatinge observes, at p. 30, that the Milesians were the same race as the Dannans, for when the son of Breogan arrived, the people conversed in the same language. What this language was is proved by the words of the Phœnician or Carthagenian slave in the Pœnulus of Plautus, being nearly pure Irish as spoken only last century. It is shown in a pamphlet printed in Dublin in 1772, "Essay on the Antiquity of the Irish Language." The Phœnician language was identical with the Hebrew. The same passage

n Plautus may be found transliterated into Hebrew in the "Transactions Bib. Arch," part ii., vol. ii., 1874.

The Milesians, observes Keatinge, are sometimes called Gadelians, from a leader Gadhol (Hebrew "great"). At p. 72 he states, "The most ancient Irish chronicles assert that the Gadelians in general were called *Scots*, because they came out of Scythia;" and at p. 76 he says, "Irish records of great antiquity assert that the Gadelians continued in *Gothland in the Euxine* 150 years," after leaving their country, and before going, *viâ* Spain, into Ireland.

"Annals of Ireland, by the Four Masters," note p. 123:—"The Milesians, according to our old annalists, were originally a colony from Scythia, near to the Euxine and Caspian Seas, on the borders of Europe and Asia, and about the country now called the Crimea. From these people, called also Scoti, or Scots, Ireland got the name of Scotia."

Villaneuva's "Phœnician Ireland," translated by H. O'Brien, p. 184, has the following curious remark accounting for the name *Dannan*, when endeavoring to prove them *Phœnician*:—

"I recollect that in the Phœnician language is to be found the word *danihain*, signifying illustrious, generous, noble, or rather Danin for Danani, or Danita, *the inhabitants of the city of Dan at the foot of Mount Lebanon, the spot where the Phœnicians (!) worshipped the graven image given them by Micah, and where Jeroboam erected the golden calf!*" (Judges xviii. 22—31).

It would be endless to attempt to relate all that is said in the Irish records of the *Dannans*, and that

mark of Phœnicia and Israel, Baal worship. The Psalter of Cashel says that the Tower of Tara was built for the preservation of the fire of Baal, and was called Bel Theine. The early connection with Greece, Phœnicia and Egypt is constantly alluded to throughout the chronicles and records of the Irish Dannans.

I have not observed that the serpent appears among Irish symbols; but Dr. Clarke (*Sunday at Home*, 1862, p. 678) observes that the freedom of Ireland from serpents was attributed to a talisman astrologically formed under the sign Scorpio. Here *may be* an occult connection between Ireland and Scorpio—Dan's sign.

The eagle, however, does appear. An ancient coin of Ireland was called "an eagle," and the figure of an eagle was impressed upon it. It was current in Edward I.'s reign, about 1270 A.D.

The mythical bird, the *Phoenix*, so characteristic of Tyre, is sometimes met with. It is supposed to expire in flames, and rise young again every cycle of 490 years ( $70 \times 7$ ). Its original place is said to have been Heliopolis, or the city of On, in Egypt, one of the most remarkable cities connected with the history of the Israelites.

#### SCOTLAND.

Large bodies of Dannans crossed over to Scotland, both from Europe and from Ireland, in very early times. Here also we find numerous traces of Baal worship and Bel Theine, as well as Budhism. The pillar stones generally bear a serpent.

“We see the *Phœnician* serpent deity with its head surrounded with a nimbus, or halo, as of the sun itself, curiously enough reproduced as one of the supporters to the arms of the Highland clan Donnachie” (Journal Transactions Victoria Institute, 1875; Lecture by J. S. Phenè, Esq., LL.D., F.S.A., on “Prehistoric Traditions and Customs in Connection with Sun and Serpent Worship,” sec. 18).

Coins of Philip of Macedon, and also of the Brutii in Magna Grecia, were found on the estate of Cairnbulg, in Aberdeenshire, in 1824; a gold coin of Alexander the Great at Ecclefechan, Dumfriesshire. A large number of Greek coins were found on the farm of Braco, in the parish of Shotto, Lanarkshire: one of Athens, one of Bœotia, and a Parthian coin of Arsaces XV. (New Statist. Art., vol. iv. p. 292, quoted in Wilson’s “Pre-historic Annals of Scotland,” vol. ii. p. 313).

The subject of the Dannans in Ireland and Scotland cannot be dismissed without a brief notice of

#### THE CORONATION STONE.

According to the “Annals of Ireland by the Four Masters,” this stone was brought by the Dannans from the East:

“Inis Fail, signifying the Island of Destiny, was the name given to Ireland by the Tuatha-di-Dannans, from a remarkable stone they brought with them into Ireland, which was called the Lia-Fail, or Stone of Destiny, sitting on which the ancient kings, both of the Dannan and Milesian race (being the same people), were for many ages crowned at Tara. This stone was sent to Scotland in the sixth century for the coronation of Fergus, King of Scots, who was descended from the Milesian kings of Ireland, and was used for many centuries at the cor-

onation of the Scottish kings, and kept at the Abbey of Scone, from whence it was taken to England by Edward I. when he invaded Scotland, and placed under the coronation chair in Westminster Abbey, where it still remains, though it has been erroneously stated in some modern publication that the large pillar stone, which stands on the mound, or rath, at Tara, is the Stone of Destiny, an assertion opposed to the statements of O'Flaherty, the O'Conors, and all other learned antiquarians." . . . . "From the ancient Scottish kings of Irish Milesian race were descended the kings of Scotland and royal house of Stewart."—*Note, p. 112, by Owen Counellan.*

"When our king" (Edward I.) "went forth to see the mountains, and, understanding that all was in peace and quiet, he turned to the Abbeie of Scone, which was of chanons regular, where he took the stone, called the Regall of Scotland, upon which the kynges of that nation were wont to sit at the time of their coronations for a throne, and sent it to the Abbeie of Westminster. The Scots dreame that this was the stone whereon Jacob slept when he fled into Mesopotamia."—*Hollinshed's Chronicles, "Britain," 125.*

\*WHY IS DAN ALONE, OF ALL THE TRIBES OF ISRAEL, OMITTED IN THE SEALING OF THE 144,000? (REV. VII.).

THIS is a question often asked, and one which, in any history of that Tribe, some effort should be made to answer.

The usual answer of commentators is (see Alford) that Dan was the first to fall into idolatry, and that it would, therefore, be obliterated.

This may be at once disposed of as incorrect by a reference to Ezekiel, xlvi., where, in the division of the land which has never yet taken place, Dan comes in for his share at the head of the list; therefore, at that blessed time, Dan will still be as much in favour with God as any of the other Tribes

The error possibly has arisen, in some measure, from assuming that the sealing mentioned is to take place at the day of judgment, or at the ushering in of some new dispensation. This view also has been favoured by the picture in the last part of the chapter—viz., the *countless* multitude with palms in their hands, who are generally supposed to represent *saved Gentiles*; and commentators have often satisfied themselves with this interpretation: that the *saved Gentiles* shall be *countless*, but that the saved of faithful

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\* Paper read at an Anglo-Israel meeting in 1874, and printed in an extended form in the *Hebrew Christian Witness*, July, 1875.

Abraham's seed—of him to whom so much was promised—are only to amount to 144,000—less than an average modern army of a first-class European State, and less than *a quarter* of the number of *fighting men alone* who came out of Egypt under Moses upwards of 3,000 years ago! Why, so long ago as in Elijah's day, God had reserved to Himself in Israel 7,000 men “who had not bowed the knee to Baal.”

A very brief examination of the vision of the seals (Rev. v.—ix.) will show (1st) that the sealing took place during an interlude between the sixth and seventh seals; and (2nd) that the *object* of the sealing was to preserve, alive *upon the earth*, certain of God's people—Israel—during certain calamities which were about to be brought upon the earth *under the seventh seal*.

Similar instances are the *blood over the door* in Egypt, which secured the inmates against the destroying angel (Exod. xii. 23); see a sealing also (Ezek. ix. 4—6); see also Rev. ix. 4, where in one of the judgments of the seventh seal, and under the fifth trumpet, it is distinctly said that they were “not to hurt. . . . but only those men *which have not the seal of God in their foreheads*.”

It will now be asked, who, then, are the countless multitude with palms in their hands of ver. 9? To this I conceive the answer to be that it is customary in the Word of God, wherever calamities are foretold (see especially Isaiah), to follow them up with verses or a whole chapter of comfort and blessing; and in



the present case, ver. 9 the end of the chapter is, I think, a glimpse of heaven, depicting, for the comfort and assurance of the Church on earth when trouble and danger threaten, the perfect peace and comfort of those who endure faithfully to the end. Thus the first part of the chapter gives warning of the tribulation impending, and takes precautions for the safety of the elect, and the last part of the chapter holds up to view the reward.

Let us now see if there is anything to show *where* these 144,000 could have been at the time of the sealing.

To elucidate this, let us examine the sixth chapter, which details the events under the first to the sixth seals.

As each seal was broken, there was exhibited to St. John, as it were, a picture, each of which pictures the apostle describes, recording, at the same time, utterances which sometimes accompanied the exhibition. The six seals are in this way broken in succession, the first of which is considered by many commentators to be an assuring symbol of the progress and triumph of the kingdom of Christ;\* the other five being, by the consent of commentators, from whom I see no reason to differ, *events now historical* and well identified—fearful wars, principally affecting Greeks, Romans, and Jews—scarcity of food—dread-

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\* Elliott, however, believes that the *white horse* must be *Rome*; but, if so, what of Rev. xix. 11?

ful persecutions and massacres of Christians, including the period known as the era of martyrs (A. D. 270—304), and the last fierce struggle of Paganism against Christianity, which ended in the triumph of Constantine, A. D. 323.

The verses at the close of the sixth chapter, being the end of the *sixth* seal, describing the terror of the followers of Paganism, have led casual readers to suppose that it represents the end of the world—the *last day*; but it is clearly not so, for, whatever be the interpretation, there still remains the long string of judgments to be accomplished upon the earth under the *seventh* seal.

Why, then, were these 144,000 of Israel (omitting Dan) to be sealed *now*, *after* the *sixth* seal and just before the seventh? "One must infer that the judgments hitherto, which embrace the period called the "Era of Martyrs," and which extended over the whole *Roman* Empire, including Egypt and Syria, had not materially affected them, or surely they would have been sealed at the outset.

If we accept the Scythians and Goths as representing Israel, we get out of this difficulty at once. Between the Danube and the Don *they* had enjoyed for centuries wonderful security. They had spread South of the Danube, and had there, it is true, come into fierce collision with the Romans, sometimes triumphing, sometimes failing, *but the heart of their country had never been penetrated.*

Keatinge, the Irish historian, rejoicing that Ire-

land was partly peopled by batches of Scythians or Scots from Gothland in the Euxine, says at p. 54:

“Justin, the abbreviator of Trogus, gives this glorious account of the Scythian nation:—‘The Scythians were always free from the attempts of any other nation, or came off conquerors when they were attacked. They drove Darius, the Persian king, out of Scythia, who was glad to save himself by a cowardly and ignominious flight. They killed Cyrus and his whole army. They fought with the same success against Zopyron, one of Alexander’s generals, and destroyed him and all his forces. They have heard indeed of the arms of the Romans, but never felt them.’ A character that no other people of the world so eminently deserved, and which we have no reason to suspect of partiality, as it came from an author who was a Roman.”

Thus then, on the North of the Black Sea, the Goths and Scythians had been entirely out of the way of the judgments under the first six seals. Christianity had taken root among them; there was a Gothic bishop present at the council of Nicæa, A. D. 325, Uphilas, who had translated the Lord’s prayer and the greater part of the Bible into Mæso Gothic.

What was *now* to happen that the sealing should take place before the opening of the seventh seal? It is remarkable, and it is strong evidence in favour of the Identity of the Goths or Scythians with Israel, that, by all commentators, the events under the first trumpet (*i. e.*, on the opening of the *seventh seal*) are held to be the *irruption of the Goths upon the Roman Empire*, A. D. 338—412. They had been surging up for some years, and now, pressed upon in the East by the Huns, they burst forth upon the West. As if God, before He put His host, His “sanctified ones”

(Isa. xiii. 3), His special hidden instruments, in motion ("Thou art My battle axe") to execute His purpose, had numbered 144,000 of them to Himself, to preserve a people to Himself, and a seed to Abraham, out of the myriads exposed to peril.

*Why then was not Dan sealed?*

The calamities against which the sealing was a safeguard, and in which the Goths were the instruments used by the Almighty, were to sweep over the Roman Empire; but if we accept as a fact that Dan, instead of being led away by the Assyrian conquerors and wandering about with the other Tribes, making long land journeys, preferred to take to his ships, abandoning Palestine, Greece, and the Black Sea, as enemies made them too hot and unsafe, and to seek the secure and remote West, destined by God as Israel's sanctuary, *then*, there is a plain reason why it was *not necessary that this Tribe should be sealed*, for *it was not endangered*. Denmark, Devonshire (Danonia), Scotland, and Ireland were *not within the theatre of operations*.

## WHAT THE SCYTHIANS SAID TO HERODOTUS AT THE PORT OF BORYSTHENES.\*

IN the preceding papers various points of resemblance between the Scythians and Israelites have been brought forward.

1. The Hebrew etymology of the name *Scythian* (p. 38).

2. Their first mention by profane historians “*of mean original on the Araxes*” (Diodorus ii. 3) accords with the *position* of exiled Israel.

3. The period assigned by Herodotus (i. 15) to disturbances among the peoples of Asia Minor, caused by the movements of the Scythians—viz., in the reign of Ardys the son of Gyges circ. 680 or 630 B.C.—allows some fifty years or more from the date of the captivity of Israel circ. B.C. 740 or 720, within which a people with Israel’s blood and training could have rallied and asserted themselves.

4. Their learning (Herod. iv. 46).

5. Their excellent laws (Strabo viii. iii. 7, and vii. iii. 7).

6. Their prejudice against swine (Herod. iv. 63).

7. Specimens of their languages given by Herodotus are Hebrew (p. 43).

8. Their gods seem to be Syro-Phœnician (p. 44, extracts from note Blakesley’s Herodotus).

9. Greek tradition classes them as Heraclidæ and

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\* Incompletely printed in *Hebrew Christian Witness*, August, 1875.

connects them with the Lacedæmonians, whose relationship was acknowledged by the Jews (pp. 26, 38).

But what the Scythians themselves told Herodotus is, so far as it is intelligible, just as remarkable—

10. "The Scythians say their's is *the most recent of all nations*" (Herod. iv. 5). Moses said to Israel: "The Lord did not set His love upon you because ye were more in number than any other people; *for ye were the fewest of all people*" (Deut. vii. 7). Again: "A *Syrian* (Heb. *Arami*) and ready to perish was my father, and he went down to Egypt *and sojourned there with a few, and became there a nation, great, mighty, and populous*" (Deut. xxvi. 5).

11. "The Scythians say that the first man that appeared in this country,\* *which was a wilderness*, was named Targitaus; they reckon the whole number of years from their first beginning, from King Targitaus to the time that Darius crossed over against them, to be not more than a thousand years, but just that number" (Herod. iv., sec. 7).

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\* "*This country.*" There is nothing opposed to our theory of the Scythians being Israel, in Herodotus' account that *the wilderness* they referred to was *in Scythia*; whether they really asserted it themselves, or whether he merely supposed that they spoke of the country they then occupied. In the traditions of the flood, so common among many races throughout the world, some neighboring high mountain generally does duty for Mount Ararat, and is pointed out as the one on which the people were saved. So also that part of the Scythian tradition which indicates the *river Borysthenes* instead of *the Nile* as the mother of their king.

Darius' expedition against the Scythians took place about B.C. 500, so that 1500 B.C. would be the date of the appearance of their king Targiteus "*in the wilderness.*" 1500 B.C. is also about the date of the appearance of Israel under Moses *in the wilderness.* Until then they had been a leaderless community of Egyptian slaves.

These numerous points of resemblance between the Scythians would lead one to expect that, if really Israelites, the curious legend related by them to Herodotus (iv. 5—7) ought to reveal something *especially* Israelitish; though coming to us second hand, through Herodotus, we might naturally expect it to be somewhat blurred and defaced.

I suggest that Herodotus, in writing down the Scythian legend, spelt in Greek characters, as nearly as he thought they pronounced them, the names of certain things mentioned by the Scythians, and that his transcribers meeting with words which they did not understand, altered the spelling to make them comprehensible Greek words; or else, that Herodotus himself made the blunder, and wrote what he thought they said. I place Herodotus' version side by side with my suggested interpretation of the legend, including the words which I suppose to have been uttered by the Scythians, and stumbled at by Herodotus or his transcribers.

## HERODOTUS' VERSION.

I. The first man that appeared in this country, which

## SUGGESTED INTERPRETATION.

I. Israel first became a nation in the *wilderness* under

was a wilderness, was named *Targitaus*.

2. They say that the parents of this *Targitaus* were *Jupiter* and a daughter of the river *Borysthenes*.

3. That he had *three* sons.

4. That during their reign, *φερομενα χρυσεια ποιηματα* produced of golden workmanship, (plural, referring to all),

*αροτρον*, *arotron*, a plough,

*ζυγον*, *zugon*, a yoke, nom. *zugos*,

'*Thagedoos* אַתְּחַעְדוֹת (the testimony covenant).\*

2. 'Thagedoos (the Testimony) emanated from *Jehovah*, and was given through one drawn out of a river (Moses—Exod. ii. 10).

3. The service of the *Mishcan-ha-Geduth* (Tabernacle of the Testimony) was administered by a family of *three* (Moses, Aaron, Miriam).

4. The sacred things within the Holy of Holies, [all except the tables being made of gold, or overlaid with gold,] were (Heb. ix. 3—5)

*Aron*, אָרוֹן, the ark (of the covenant).

*Hlukos*, † לָהֶט, the tables (of the covenant).

\* אַתְּחַעְדוֹת, *eth-ha-gedoos* (plural) the *testimony, covenant*, or *witness*, is the general name for the various types and appointments of the *law* delivered by God through *Moses*. There was the מִשְׁכַּן הָעֵדוּת, *Mishcan-ha-Geduth*, the *dwelling* or *tabernacle* of the *Testimony*, or *witness* (Exod. xxxviii. 21; Num. xvii. 7). The cherubim with the ark were called הָעֵדוּת (Exod. xxx. 6). The two tables (לָהֶט) were called הָעֵדוּת, tables of the *Testimony*, or *covenant*, as containing what the Israelites on their part were to do, and not to do (Exod. xxxi. 18).

† ת is pronounced either as *th* or as *s*. In most of the London synagogues it is pronounced *s*.

עֵזָה For the G pronunciation see Gesenius. עֵזָה, *Gaza*, (Gen. x. 19), and עֵמֶרָה (Gen. xviii. 20), *Gomorrhah*,



σαγαριν, *sagarin*, an axe,

and a bowl,

5. dropping down from heaven, fell on the Scythian territory.

6. That the eldest, seeing them first, approached, intending to take them up; but, as he came near, the gold began to burn. When he had retired, the second went up, and it did the same again. . . . But when the youngest went up the third, it became extinguished. . . . The elder brothers, in consequence of this, giving way, surrendered the whole authority to the youngest.

'*S-ha-krvim*, \***אֲתֵּהְכַרְבִּיִּם**,  
the cherubim (Heb. ix. 5).

And the *golden pot* † (that had the manna) (Heb. ix. 4).

5. The tables themselves, and the *patterns* of the rest, were given direct by Jehovah to Moses (Exod. xxv. 40, xxxi. 18; Heb. viii. 5).

“Miriam and Aaron (the two eldest, Exod. ii. 4, vii. 7) spake against Moses (the youngest of the three) . . . and said, Hath the Lord indeed spoken only by Moses? Hath He not also spoken by us? And the Lord heard it. . . . And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out, ye three, unto the tabernacle of the congregation.

. And the Lord came

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\* **לְחָה**, *hlukos*, tables. The ancient *l*, I think, had the sound of the Welsh *Ll* in Llanberis, Llangollen, which is approximately expressed by *Hl*. This sound often becomes in the mouths of the inexperienced *sh*. In Kaffir there is the same sound, *Hlamba*, *to wash*, and *Umhle*, *handsome*, &c., invariably pronounced by inexperienced Europeans *Shlamba* and *Mooshle*. And we have an instance of the Greek  $\lambda$  becoming *z*, in the little island near Malta, formerly *Gaulos*, now *Gozzo*. Hence I think **לְחָה**, *hlukos*, *the tables*, might easily have been misunderstood for  $\zeta\upsilon\gamma\omicron\varsigma$ , *zugos*, *a yoke*.

† A bowl is a common article; the Scythians probably knew the Greek word  $\phi\iota\alpha\lambda\eta\nu$ , or they would have no difficulty in explaining it to Herodotus.

down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.

And He said, Hear now My words, If there be a prophet among you . . . . My servant Moses is not so . . . . with him will I speak mouth to mouth . . . . not in dark speeches, and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses? And the anger of the Lord was kindled against them, and the cloud departed from off the tabernacle; and behold Miriam became leprous, white as snow (Num. xii.).

Thus the youngest of the three was miraculously chosen, and the two elder gave in.

“But into the second” (the Holiest of all, where the ark and the rest of these things were placed) “went the *high priest alone, once every year, not without blood*” (Heb. ix. 7; Lev. xvi. 2, 34).

7. This sacred gold *the kings* watch with the greatest care, and *annually* approach it with magnificent sacrifices to render it propitious.

Such, I think, may be the solution of the Scythian legend of their leader and of their sacred things. For, if any one were asked what things a people of Israelitish descent would be likely to have engrafted

into their traditions, would he not reply, Of course something connected with the wonderful schooling in the wilderness; of course the Tabernacle of the testimony, over which, in the sight of them all, hung, when at rest, a cloud by day and fire by night; and which gave the signal, by the raising of the cloud or fire, for the hosts of Israel to move on (Exod. xl. 34—38)? Of course the mysterious symbols that occupied the centre of worship in the Holy of Holies—that ark overlaid with gold, the ark of the covenant of Jehovah, before which the waters of Jordan clave asunder when the feet of its bearers touched the margin; before which the walls of Jericho fell down; which caused a plague to the Philistines when they captured it, and which threw down their god Dagon, so that they were glad to send it away; and the untrained cows leaving their calves behind, unguided, except by the will of their creator, brought it safely back to Israel. Of course those mysterious emblems “the cherubim overshadowing the ark” made of pure gold, and “out of the same lump” as the mercy-seat, and the tables of the testimony kept within the ark, “*written with the finger of God,*” which Moses brought down from the mount after forty days’ communing face to face with Jehovah, so that when he re-appeared his face reflected the glory he had witnessed; the precepts engraven on which tables were delivered from Sinai by God Himself to the people, mid thunder, lightning, and earthquake, and the sound of a trumpet, and so terrible was the sight that even Moses said, “I do exceedingly fear and quake.”

Such are the things, in addition to the origin of their leader, which it might confidently be anticipated would be impressed for many centuries on the traditions of a people of Israelitish descent, and as such I offer a probable solution of Herodotus' version of the Scythian legends.

It was noticed at p. 38 that the Lacedæmonians, the acknowledged relatives of the Jews, and, like the Scythians, *Heraclidæ*, say that their ancestor Lacedæmon was a son of Jupiter and *Taygeta*. *Taygeta*, or *Taygetus*, was the name given to the mountain overlooking their city Sparta. Their legend seems to describe them as the people of Jehovah through אֲתֵּהְיָ (T-ha-Gedoos) the covenant; and it is curious that an early name of their country was *Æbal* (see Deut. xxvii. 2—4).

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Ez. vii. 8.

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514-13 B.C. Zech. vii. 1, viii. 19.

464-3—B.C.

"A measure of wheat  
for a penny."

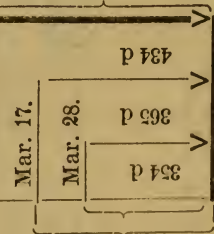
—Rev. vi. 6.

"For the day of Vengeance is in  
mine heart, and the Year of my re-  
deemed is come."—Isa. lxiii. 4.

4026 A.M. { Messiah,  
The Prince. }

Jan. 8.

{ Anointed } 28  
{ Baptized. } A.D.



Ministry 1 year:  
"The Acceptable  
Year of the Lord."

{ Avocation.  
62 literal weeks }  
Dan. ix. 26.

Crucified Nisan 14th, 4027 A.M., Thursday, March 17th, 29 A.D.

"This is Jesus of Nazareth, The King of the Jews."  
(Nisan 14th, 3789 A.M., Modern Jewish Count.)

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I pray thee send me thine address, and let us reason together.

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NOT TARRY."—Heb. x. 37; Hab. ii. 3.**

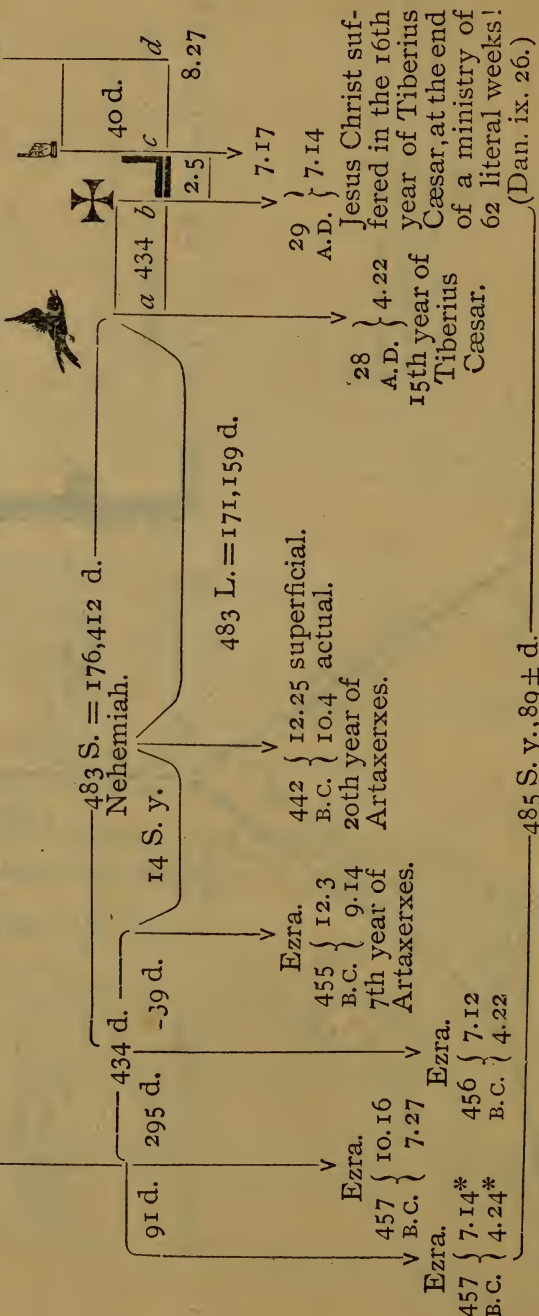
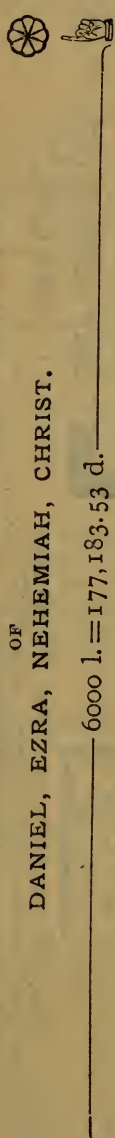
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